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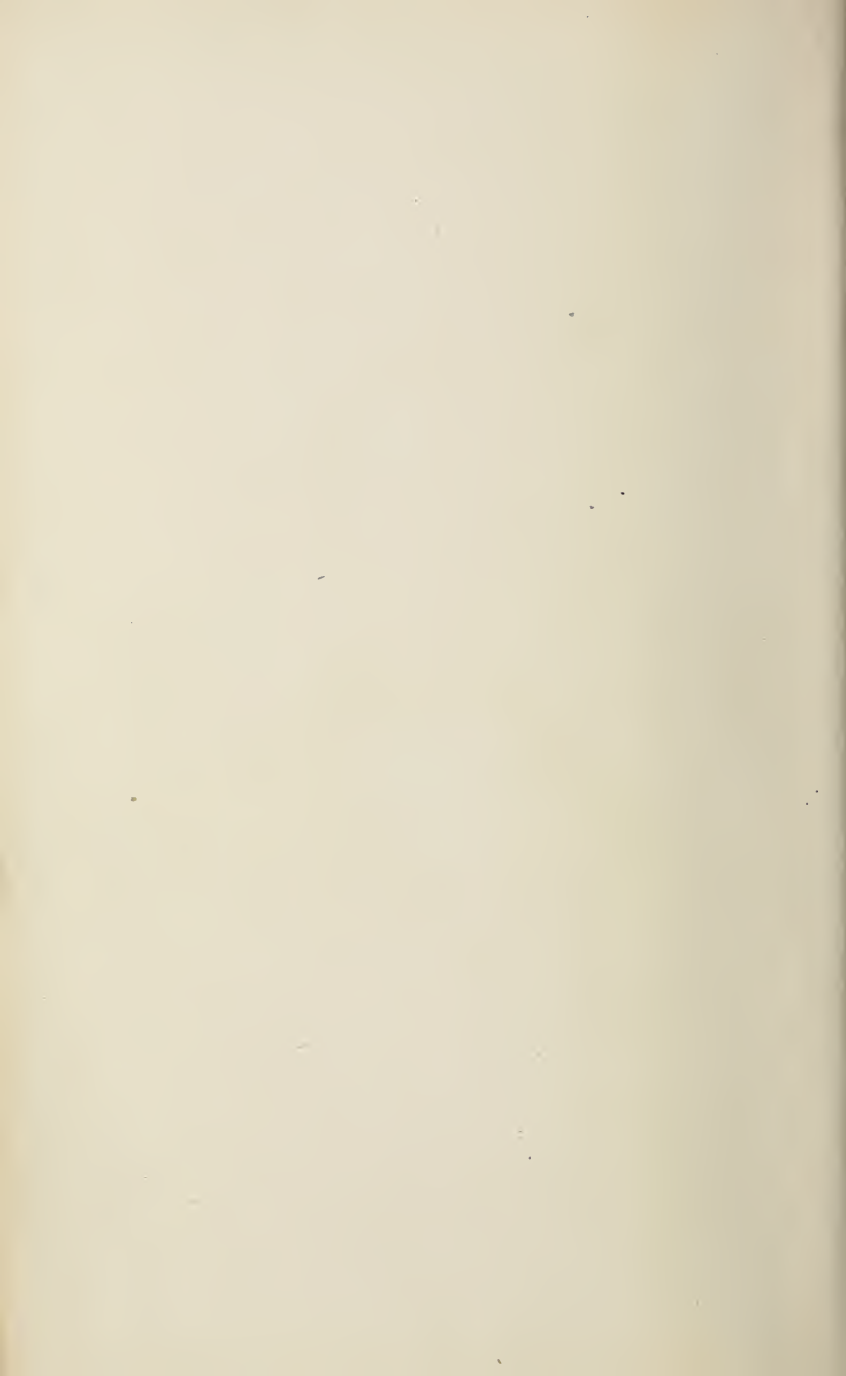
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Selah Hubbard Barrett.

MEMOIRS
OF
EMINENT PREACHERS
IN THE
FREEWILL BAPTIST DENOMINATION.

EDITED BY
SELAH HIBBARD BARRETT.
MINISTER AND AUTHOR.

"How beautiful upon the mountains are the feet of him that bringeth good tidings!"—ISAIAH lii: 7.

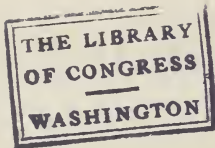
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RUTLAND, OHIO: 4

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PREFACE.

THE design of this book is to preserve, in a more durable form, brief but characteristic sketches of eminent deceased Freewill Baptist ministers. That it includes all who occupied prominent positions in the church and ministry, it is not pretended. Neither is it claimed that the selections have, in every case, been the most judicious. The history of some, especially the early "fathers," which would be interesting, can not be obtained; hence, their history is necessarily passed over in silence; but their record is on high.

These memoirs, however, embrace the names of some of the first and most distinguished pioneer preachers in the denomination, giving vivid accounts of their life-long experiences and labors in the ministry. Some of them were permitted to enjoy a long and useful ministry, while others were cut down in the morning of life, and in the beginning of their usefulness. Grouped together are those, too, who possessed different traits of character—the amiable, mild, child-like disciple of Christ, and the heroic, courageous veteran of the cross. In natural and acquired endowments, the most striking contrasts are observable. Some were illiterate, though possessing strong powers of intellect; some were classically educated; some possessed, physically speaking, robust constitutions, capable of enduring the hardships incident to their calling; some, on the other hand, had delicate health, which often incapacitated them from active service. Yet all were, more or less, blessed by the great Head of the church, and accomplished an incalculable amount of good.

A recital of the experiences and sufferings, toils and sacrifices, failures and successes of those gone before, can not fail

to be instructive and useful to the ministry of the present day. Times have changed, opinions have changed; yet the work that God requires of his ministers is essentially the same. To be successful in the vineyard, it requires the same labor, and the same spirit of devotion to the cause of Christ. It is believed, also, that private members of the church will receive profit from the perusal of these pages; and, to the young especially, this work is commended as worthy of their consideration.

For the materials of which this work is composed, we are principally indebted to the publications of the Freewill Baptist Printing Establishment. Several of the memoirs, however, were written expressly for the work, while several of the others have undergone more or less modification. Free use has been made of contributed articles, and the writer has been indisposed to assume a relation to their contents much different from that of an editor; but, so numerous are the sources whence information has been derived, that it is impracticable to give due credit in every instance. Suffice it, therefore, to say, that we are under special obligations to all, from whom we have, in any way, received aid in the prosecution of the work.

SELAH HIBBARD BARRETT.

RUTLAND OHIO, JANUARY 1, 1874.

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EMINENT PREACHERS.

CHAPTER I.

BENJAMIN RANDALL.

THE Randall family was of English origin. Sometime after the year 1700, a Mr. Randall, born in England, came to New Castle, New Hampshire, an island at the mouth of Piscataqua River, containing four hundred and fifty-eight acres. It was early settled, and was a part of Portsmouth until 1693, when it was incorporated as a separate town. Before this time it was called Great Island. It was formerly a place of considerable business, containing several stores and some public buildings. There some of the Provincial Governors, Judges, and other officers resided. There the Provincial Assembly held their sessions, and there, too, was the main fort for the defense of Portsmouth. Much of the land is rough and rocky, but the soil is productive.

Benjamin Randall, son of the above, was born in this place, January 13, 1726. He married Miss Marden, also born in New Castle, October 17, 1730. He was a sea-captain; but at a late period in life moved to Ossipee, where he died, June 21, 1790, aged sixty-four, and was buried in New Durham. They had several children. One daughter lived in

Ossipee, another in Standish, Maine, and another in Effingham, New Hampshire. A son, named Jacob, resided in Saco. Another was Rev. Benjamin Randall, the subject of this sketch and founder of the Freewill Baptist Denomination, who was born in New Castle, February 7, 1749.

Although common schools were established in every town in New Hampshire, they were of a low grade compared with those of the present day. As Captain Randall was unable to send his children abroad to be educated, Benjamin's opportunities for early literary pursuits were rather limited. But possessing a faculty for acquiring knowledge, he overcame these obstacles, and through dint of application, he obtained what was then called a good mercantile education.

When not more than nine years of age, he accompanied his father to sea, and, for nine years following, this was his principal employment. But his tastes and inclinations led him in a different direction, and he at length became so disgusted with seafaring life that he entreated his father to put him to a trade. His request was granted, and at the age of eighteen he engaged, as an apprentice, with a sail-maker in Portsmouth, which was then the largest town in the State. He remained here three years, carefully improving the advantages afforded him. When twenty-one years of age, he returned to New Castle, and the next year, 1771, he was married to Miss Joanna Oram, a daughter of Mr. Robert Oram, a native of England, but now a resident of Kittery, Maine, just across the river from New Castle.

Such was his early and religious training that he was the subject of strong religious impressions. He never indulged in profanity; for it was repulsive to his high sense of propriety. He observed stated seasons for fasting and prayer, and was a regular attendant on Sabbath worship. True, he sometimes engaged in dancing and other amusements; but he often saw the folly of his life and the emptiness of his religion. The reprovings of a guilty conscience often deterred him from his acts of devotion. Again, he would strive to live more circumspectly, and engage with more fervency in what he regarded religious duties; and thought himself, at least, in a hopeful way for heaven.

In the year 1770, that world-renowned servant of God, George Whitefield, made his last visit to America, and preached in Portsmouth. Randall, though much prejudiced against him, went to hear him, and the result was that he was much stirred up with opposition to him, his heart becoming more hardened with unbelief. But a few days after, upon the announcement of Whitefield's sudden death, at Newburyport, deep conviction fastened upon Randall's heart, which terminated in true repentance and conversion. He had enrapturing views of God as his friend, of Christ as his Savior, of the atonement as free and full. He gave glory to God, and great peace filled his soul. This great change took place in his mind and feelings on the 15th of October, 1770.

The family altar was erected, and in November, 1772, he and his wife united with the Congregational

Church of his native town. In the course of three or four years, they had three children christened; but, at length, finding the church in a corrupt state, and, on the whole, opposed to the life and power of religion, he with a few others set up a separate meeting. But his spirit was greatly crushed when he heard it reported, "Randall wants to be a preacher."

Being convinced, in spite of his early education, that believers only were proper subjects of baptism and that by immersion, and, becoming dissatisfied with some of the doctrines of this church, he separated himself from it in 1775. He now felt it his duty to be baptized; but there was no one in the vicinity to administer the ordinance. Some ten miles westerly, in Stratham, Dr. Shepherd, of Brentwood, was preaching and baptizing. At first Randall proposed to go there and attend to the ordinance; but finding others in New Castle who wished baptism, it was proposed to send for an administrator. Then learning that William Hooper was to be ordained in Berwick, Maine, he with John Trefethren, a confidential friend, went some twenty miles to the ordination. After the service, which was on the 14th of August, 1776, Randall and three others were baptized, all of whom became ministers. The place of baptism was Salmon Falls River, near where is now Great Falls Village.

Randall, now twenty-seven years of age, was in the full vigor and strength of manhood. Great was his happiness in submitting to this heaven-appointed rite. There was light from above and joy below, while the prayers of many devout hearts ascended

on high. The waters were lovely; the waterfall, a little way off, seemed to praise God; the birds, in the forest around, sang sweetly; but those baptized praised more effectually. Randall joined the Baptist Church in Berwick, then comprising what is now the town with North Berwick and South Berwick.

Randall's administrator, Rev. William Hooper, was a native of Berwick, and was the first minister ordained as a Baptist in Maine. He preached some in Berwick, and much in Madbury, New Hampshire, where he died in 1827, aged eighty-two. It may be said that his family was Levitical, several being ministers. His brother James was a Baptist minister forty years at Paris, Maine. Rev. William Hooper's son, Noah, born in Berwick, was pastor at Cape Elizabeth and Lisbon, Maine, and then was stated supply in different places. A son of his is Rev. Noah Hooper, pastor of the Baptist Church in Exeter, New Hampshire, and has been a preacher nearly forty years. About two hundred and fifty years of service, in all, followed the baptism of Randall and its connections, and is still unfinished in the person of Mr. Hooper, of Exeter, not reckoning one or two ministers who were descendants of Mr. Randall. That baptism at Berwick, Maine, was a glorious one, wide-spread and far-reaching in its results.

Returning to New Castle, Randall continued his meetings, though not attempting to preach. But it was not long before he felt convictions of duty to enter the ministry. His own insufficiency and the great sanctity of the work led him to dismiss this

subject. Again, when he realized the deplorable condition of the world, the call was, "Go thou and preach the kingdom of God." It was said to him, at the close of one of their social meetings, "Brother Randall, I am tired of hearing you read old sermons; if you can not preach to us, do leave off reading old sermons and read the Bible." This was a rebuke. At the next meeting he complied with the request. He read a portion of the thirteenth chapter of John, which involuntarily led him to make some suggestive remarks. The next day he was not a little surprised to learn that it was said, "Randall preached last night."

To remove, if possible, all occasion for such remarks, at the next meeting he undertook to read one of Dr. Watts's printed sermons. He says, "As I read, I began to die; and the more I read, the more I felt my life departing, till I dared not read another line, lest the Lord would leave me to hardness of heart and blindness of mind." Laying the book aside, he at once confessed his neglect of duty, and said, "Now, by the grace of God, I am resolved to be obedient, and give myself up to his service as long as I live." This was probably the last sermon he ever attempted to read in public.

Having made a written covenant with the Lord, and a consecration of himself to Christ, he entered at once in his Master's service, preaching almost daily for several weeks, which, in the spring of 1777, resulted in a glorious revival, in which thirty were converted. But this great success, in his first attempts to preach the gospel, did not shield the young

preacher from persecution and danger. More than once his life was threatened, and a brick, thrown from an unknown hand, barely missed his head. While preaching in a neighboring town, a mob assembled before the door; but this did not deter Randall from preaching. A drenching shower cooled their zeal, and the mob finally dispersed without accomplishing their purposes.

In the early part of 1777, several persons from New Durham heard Randall preach at Madbury, New Hampshire, and gave him a pressing invitation to go to their town and preach with them. With this invitation he shortly after complied. His preaching had an effect to awaken the people to the importance of religion. Many of the inhabitants were very solicitous for him to move to their place and settle with them; at this time he gave them no encouragement. The ensuing fall, he visited them again. The request was renewed for him to settle in the town, to which he expressed a willingness on his part, could he be persuaded it was duty. Accordingly a day of fasting and prayer was observed concerning this matter. All became "satisfied that the thing proceeded from the Lord." Proposals of settlement were then made to him by a committee chosen for that purpose. Randall answered them that he would go; but said "he would hear nothing about their proposals, for he never intended to be confined to any people, but meant to be every person's minister."

In March, 1778, he moved to New Durham. Its location is in Strafford County, near the easterly

border of New Hampshire, about twenty-five miles northerly of Dover, and forty-five miles north-easterly of Concord, the State capital. In extent it is somewhat large compared with many towns in the section, embracing 23,625 acres; but there never has been any considerable village, and the population has never come quite up to 1,200. At the time of Randall's removal, the township contained only about three hundred inhabitants, mostly in humble dwellings, scattered in the openings that had been made in the forest. Rev. Nathaniel Porter, ordained by the Congregationalists in 1773, had preached there four years. He was a graduate of Harvard College, was a Doctor of Divinity, and died in Conway in 1836, aged ninety-one. He was a hard worker in a new country, and wrote his sermons evenings by the light of pitch-wood. But for three years the people had been destitute of ministerial labor.

When the time came to make preparations for a crop, one of the inhabitants gave Randall the privilege of clearing up a certain portion of burnt land, and of raising what he could from it. He accepted this offer, though altogether unacquainted with farming, his trade being that of sail-making and tailoring. In the meantime he purchased about thirty acres of land on the ridge, where he lived and died. The people subscribed considerable toward paying for it; but, when time for payment came, it is said that hardly any of the subscription was paid. Hence, Randall had to turn out the corn which he had raised for his family, to pay toward his land. He

did not get enough to fully liquidate this debt, beside his annual expenses, short of ten or twelve years perhaps.

Bunyan speaks of the world as a wilderness. The preaching of John the Baptist was in the wilderness of Judea. New Durham was a wilderness when Mr. Randall moved there. There was no village nearer than Dover. That town then had about 1,700 inhabitants, one church, and a society of Quakers. Concord, now the capital, had about 1,200 inhabitants, and one church. The towns around New Durham were but thinly settled.

Behold, then, Randall "preaching in the wilderness," passing like an angel of light from one place to another, and crying, "Prepare ye the way of the Lord, make his paths straight." "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth, and all flesh shall see the salvation of God." Glorious work; the highest of all callings; interesting in the sight of God and angels. "How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that saith unto Zion, thy God reigneth!"

At length, while in the midst of his most active labors, he was called to order by his brethren for not preaching the doctrines of John Calvin, upon which he had considered but very little, as these doctrines had not been in dispute among them. But as the call of the gospel was to all, and that God was not willing that any should perish, the same

love constrained him to go forth, and call upon all men to come to Christ and be saved. He was called on three or four times, to answer for his errors, and on one occasion the debate lasted two days. On the last day of the meeting, the leading minister made public declaration of non-fellowship with Randall's principles, to which Randall replied, that it made no difference with him so long as he knew that the Lord owned him.

Thus the division openly and publicly took place. It is obvious that it was nothing of Randall's seeking; but that he was driven to the necessity either of embracing Calvinism,—the odious sentiments of which he could not honestly believe,—or of taking a stand by himself. He chose the latter. Ministers and private brethren not only heard but discussed this matter, taking sides as their views and the Word of God accorded.

In the early part of 1779, a church which had been formed in Loudon and Canterbury, New Hampshire, protested against Calvinian election. In the same year a church was organized in Barrington, mostly composed of brethren of liberal sentiments, standing as a branch of Berwick Church. Randall, having applied to the Berwick Church for a regular dismission, and no notice being taken of his request, now considered himself at liberty to act as he saw fit. In March, 1780, he united with the church in Barrington, and April 5, he was ordained as an evangelist by Revs. Tosier Lord and Edward Lock.

Mr. Randall had resided in New Durham more

than two years before the first Freewill Baptist Church was formed. He was in labors abundant; much of the Divine presence was felt; but the progress of free sentiments had not been rapid. The time came, at length, when it was judged advisable to organize. A meeting was appointed for this purpose, June 30, 1780. There was no meeting-house in town at the time, unless one had been erected at the Corner, two miles or more from the home of Randall and the seat of his operations.

According to our best information, the organization took place in a dwelling now standing half a mile south of the Ridge, in the valley. It is a double-house, one story high. It never has had much paint on the outside, nor much, if any, within. The room in which Mr. Randall organized was about sixteen feet square. No plastering was ever put upon it, but ceiled on the sides and even overhead. Large braces, supporting the beams, were in full view; but the fore-plane had been used to good advantage. The dimensions of the old fire-place were visible. The floor was of pitch-pine plank, fastened down with wood pins, made for inch auger holes. It was said that this floor had been there from the beginning. It was smooth, and the whole had an air of neatness.

The organization was effected in this room by adopting articles of faith and a covenant. Mr. Randall recorded that, "All, in solemn prayer and supplication to the Lord, covenanted together in the fear of God, and signed our names." Their names were Benjamin Randall, Robert Boody, Nathaniel

Buzzell, Joseph Boody, Judith Chartel, Margery Boody, and Mary Buzzell.

The day of week, on which the church was constituted, was Saturday. The next meeting for church business was held September 2, when four others joined the little band, and Mr. Randall was chosen Clerk. He served till near the close of his life, and but few church records have appeared to better advantage. Robert Boody was also chosen Deacon. November 5, two more were received; May 17, 1781, fourteen united. These appear to have been the statistics for the first year. June 30, 1781, was the anniversary of the organization. Seven constituted the church at the organization,—four males, and three females. Added afterward twenty,—seven males, and thirteen females. Membership at the end of the year, twenty-seven. It was a small beginning, and severe trials followed; but the vine flourished, and in time was much increased.

Mr. Randall, having come out from other sects, and preaching a general atonement and free grace, had great opposition. He was not always able to answer the arguments drawn from the Scriptures in opposition to the doctrines he preached, and this with other things drew him into great trial. He made earnest prayer to God. In July, 1780, in great distress he walked away from his dwelling a number of rods, and sat down on a rock in the midst of a piece of corn. Here, as he prayed, the Divine presence overshadowed him. He was shown that he must give up completely the doctrines of men,—every thing worldly, and be purified and

refined wholly. He yielded, and said that at once the flaming power of God filled his soul. The Scriptures were opened to his understanding, and saw that all was harmony in the universal love of God to man and a general atonement. This special exercise lasted, as he judged, an hour and a half. To the praise of God, he afterward said, it completely ended all trial relative to those particular subjects.

It seems that Mr. Randall, at the time of his separation from the Calvinistic party, knew nothing of the General Baptists in England, nor of those of the Southern States. Had that been the case, no doubt he would have fallen in with them, so that all who embraced the doctrine of a general atonement would have had but one distinctive appellation. But as it was, he, with his associates, were left, either to take some name of their own choice, or to receive such as their opponents might be induced to throw after them. To the former course, he manifested a great reluctance, being strongly opposed to party names, and considering the real church as all one. They called their church the "Church of Christ" simply, using the appellation Baptist and Antipedobaptist, however, occasionally, to distinguish themselves from those more particularly opposed to them.

When the churches came to associate in Quarterly Meeting, for many years they called their association the "Baptist Quarterly Meeting." But, as they differed materially, in doctrine and practice, from other Baptists, and thus formed a distinct sect, some distinctive appellation, when speaking of them, had of

necessity to be used. Their opponents were far from manifesting a reluctance to giving them appellations. Hence, through stigma, they threw after them the names, "New-Lights," "Randallites," etc. As Randall held that God had made a general provision for the salvation of all men, and insisted upon this idea, as a fundamental point of doctrine, the name "General Provisioners" at length came somewhat extensively into vogue. This the brethren sometimes used officially. The term, "New Durham Connection," was occasionally used. But, as the brethren contended strenuously that man's will is left free to choose or refuse salvation when offered to him by the gospel, they were derided with the name "Freewillers." This name becoming pretty generally used, the connection finally adopted it, leaving off the *ers*. This final settlement of the name did not take place till twenty-four years after the commencement of the denomination; and then necessity drove them to it. And further, party names are not what makes the great distinctions in the religious world, but the different views that have obtained.

In the year 1780, Randall visited Little Falls,—Hollis, Maine,—and preached among the people. It appears that the Lord very signally blessed his labors. A reformation commenced and spread to some extent; as the fruits of which a church of one hundred members was embodied. But it was Randall's lot to meet with opposition here as well as in other places. The enemies of God could not bear the idea of having their ranks thus thinned out. Hence,

they determined to do what they could to stop the work of God. On one occasion in particular, while Mr. R. was performing the ordinance of baptism, clubs were thrown at him with great fury. But, by reason of the interference of some of the bystanders, he received no injury. He was also preserved after coming out of the water, from being violently beaten and perhaps losing his life, by several friends. All this, however, did not put down the work. Such arguments, which Satan often uses to sustain his cause, could have but little influence in the minds of the more candid and intelligent.

In September, 1781, Mr. R., in company with a brother from Saco River, visited the Kennebec country. His first meeting was at Georgetown, Parker's Island, so called, September 31. The prospect of a revival was so good, that they had a meeting, in the same place, the next day. The power of the Lord was manifested among the people. Many were struck under powerful conviction, and the work resulted in a very glorious reformation. Mr. R., the next day, visited Woolwich, "where he found a number of precious Christians, who were longing for the coming of the Lord with power." When, in his first meeting, he mentioned the words of his text, Canticles i, 7, 8, "the power of God seemed to accompany them to the hearts of the saints, and a marvelous season ensued." The followers of Christ "praised the Lord in a wonderful manner."

On the next day crowds of people came together, to see what strange things were happening in their place. But on hearing the thrilling appeals that fell

from Randall's lips, "the most carnal were struck, and cried for mercy; and the work spread with mighty power, through the vicinity." At the close, he baptized five. He remarks that there were not more than three in the assembly of three hundred present, who had seen an individual immersed. He still further thinks that immersion had not, before that occasion, been performed east of North Yarmouth. On the Sabbath following, a number experienced a change of heart in the meeting. After the close of the exercises, they repaired to the water, and he baptized several candidates, and, on retiring to the house, organized them into a church. Opposition visibly manifested itself; but it was all to no purpose; the work spread powerfully.

In 1783, Mr. R. made a tour among the Eastern churches. He found them generally in prosperity; large additions had been made to some; union prevailed. He went as far as New Castle, on Damariscotta River; also, over into Bristol. At these places, revivals commenced. He, on his return, stopped and held meetings at New Meadows, in Brunswick. Here the effect of his preaching was such that almost the whole assembly at times would be crying aloud, some for mercy, and some rejoicing. The people wished Randall to stop and preach in the meeting-house on the Sabbath, to which he consented. But the minister of the place refused, and would not even consent for Randall to sit in the pulpit with him; hence, he sat in a pew and heard. But he preached in the evening at a private house,—Deacon Snow's. The people assembled in

crowds; the meeting held till three o'clock in the morning. And such was the effect of it, that the minister above alluded to, notwithstanding all his opposition, was constrained to cry out with the rest. A deaf and dumb man was present, and manifested great distress of mind, after which he became calm, and made striking signs of happiness. Harpswell was also visited, where great success attended the Word; quite a number were converted and baptized.

Those who know how eminent Mr. Randall was in seeking propriety, system, and good order in all he did, will readily suppose that he was great as an organizer. Few, if any, who have ever founded a denomination, have excelled him in this respect. The first organizations were called Monthly Meetings. Hence, when Randall baptized persons in towns near New Durham, he recorded that he added them to the New Durham Monthly Meeting. The Monthly Meetings were in part churches, and after a time were called so.

In 1783, three years after the first church was formed, he devised the plan of Quarterly Meetings. It was in the autumn, and he was returning from an eastern journey, and at Hollis, Maine, attended a sort of Convention called for the purpose, when he laid his plan before the brethren. It was readily adopted, and, on the first Saturday and Sabbath in December following, the first was held in that place, which Mr. R. attended. He recorded in his journal: "It was a most glorious time of the power of God." The second Quarterly Meeting was held in March, 1784, in New Gloucester, Maine. "It was," he

records, "a marvelous and wonderful meeting. Sinners were awakened, and saints rejoiced much in God." The third was held in June, at Randall's house, in New Durham. He wrote: "It was a refreshing season." The fourth was in September, at Woolwich, Maine: "The brethren in all that section," wrote he, "were much engaged, and there was an increase of the work of God. Glory to the King of kings." These were the Quarterly Meetings for the first year they were held.

From that date, 1783, the Connection went on with Quarterly, extra, or general meetings, nine years to 1792, when Randall's fruitful and organizing mind saw that another thing was needed. This was Yearly Meetings. He wrote a plan, laid it before the New Durham Church, which readily approved it. Then it was agreed to hold a Convention, May 23, in Barnstead. "After unitedly looking to God for his blessing and direction," says Randall, "it was agreed to have Quarterly Meetings as before, and that the one held in June be a Yearly Meeting." The first Yearly Meeting was held in New Durham, commencing June 9. Randall's record is: "A glorious season; on the last day I baptized five."

Time, with the blessing of God, proved the excellence of this arrangement. Mr. Randall felt satisfied with it, and wrote: "Monthly Meetings were represented in Quarterly Meetings, and Quarterly Meetings in Yearly Meetings. The higher organizations could attend to any difficulties the churches could not remove. The churches could become ac-

quainted with each other and know of their trials and prosperity, and in these general meetings quicken and stir up each other's pure minds by way of remembrance."

For New Hampshire, the Yearly Meeting was held in New Durham nearly if not quite every year till Randall's death. The attendance was large, frequently as many as three thousand being present. The places where they were first held were at Mr. R.'s house, in and around it; sometimes in his barn, in and around it; sometimes in his orchard; sometimes in the meeting-house, at the Corner; also, in the field near. Some of these yearly sessions were remarkable for displays of the Divine power. That of June, 1798, resembled Pentecost more than any meeting in modern times. Again, in 1806, on one of the days of which the sun was totally eclipsed, the scene was solemn and powerful beyond description.

New Durham was the place where God's people were marvelously blessed, and many who went there to Yearly Meeting great sinners, went home happy in the love of Christ. For some years, at first, the Yearly Meeting was anticipated with great interest, and, after it passed, recollected with untold satisfaction. Held in the lovely month of June, it was often spoken of as "the June Meeting." When the time for it was approaching, in all that region, and in some distant sections of the State, Vermont, Massachusetts, and Maine, the conversations and calculations were upon "the June Meeting."

The country was comparatively new. There were some carriages; these, for a time, were chaises. In

1806, Randall noted in his journal that, on Friday before the day Yearly Meeting commenced, six chaises arrived with friends from Portsmouth and Boston. Many traveled long distances on foot; but the most common method of riding was on horseback. Men and women rode in this way. The roads were rough; portions of the way were simply "bridle paths," as they were called. One specimen will be given. A party of eleven traveled from Parsonsfield, Maine, to the Yearly Meeting, a distance of about forty miles. Part, if not all, rode horseback, among whom were Rev. John Buzzell, and his daughter Mary, aged fifteen years.

Trials with offending members and disorderly churches were frequent in the new connection; but efforts were made to enforce discipline. Randall was often appointed by Quarterly and Yearly Meetings to visit and labor with offenders. No one was better adapted to the work than he. The first trouble of any note the denomination experienced, on account of innovation or falling off in regard to doctrine, arose among the Shakers. They made an early attempt upon the church in Canterbury and Loudon, New Hampshire, where their success was considerable. They continued their efforts for several years in various places, so much so, that at a general meeting, in the year 1794, the meeting appointed a fast, to be observed in reference to it. After this, we hear but little of any troubles from Shakerism, though one of the first preachers, if no more, got so much led astray by them, that he was of little use to the world afterward.

The next instance of trouble to the brethren, on points of doctrine and practice, was the case of Jeremiah Ballard, of Unity, New Hampshire, and his adherents, who run into various strange practices, such as kissing, dancing, jumping, and embracing men and women, as a part of worship. From this beginning probably sprang also the spirit of conversing with angels, etc. Ballard was expelled.

Two or three years after this, Elias Smith made an effort to be received into the Connection. Though he was not received, yet he succeeded by his preaching and publications to draw many into his notions. Some of these left, while others remained. Perhaps, in this case, the denomination experienced a greater shock, and the substantial pillars of the church had greater trials, than in any other case after the commencement of the denomination. A number, who had promised great usefulness, to the inexpressible grief of the rest, drank into Smith's Annihilation doctrine, and also his Unitarian views; or, at least, imbibed lower views of the Savior than the brethren generally held to be orthodox. Many were also influenced to contend for looser principles of church government than Randall would admit of it. But many of the brethren held to their integrity notwithstanding all the winning enticements of the deceiver—determined to walk in the Lord as they had received him.

Some idea of the industry and labors of Mr. Randall may be had in the record he makes. In 1784, he attended three hundred meetings; also, in 1785, above three hundred. He says, "I saw many souls

brought to rejoice in the Lord." In August, 1786, he went to Edgecomb, Maine, and vicinity. He found great freedom in preaching Jesus all through that section, with the islands of the sea. Multitudes flocked from all quarters ; the country all about was much moved. In August, 1787, he attended by request the monthly meeting at Pittsfield, New Hampshire, and organized the members with proper officers. In October, he assisted in the ordination of Nathan Merrill, of Gray, Maine. In December, he also assisted in the ordination of James McCorson, of Gorham. In March, 1789, he attended the first Quarterly Meeting held in Parsonsfield. The season was glorious beyond description. In October, 1793, he attended a Quarterly Meeting in New Hampshire, which was a refreshing season. In June, 1794, he attended Yearly Meeting in New Durham, which continued four days. In July, he visited Berwick, Kittery, and York, Maine ; a number of members were added.

A few extracts will now be given from his journal, to exhibit his constant labor and faithfulness as a pastor at home over the New Durham Church, and among the people of the town. "March, 1801, while speaking from Psalm cxxv, 1, 2, there was a heavy shock of an earthquake, which shook the house. My wish was that God might cause it to shake the secure and awaken them. March 26, at home all day, being very unwell. March 27, visited an old sister, she being very sick, but very comfortable in soul. Evening ; a glorious meeting at my house. March 28, went out to visit some fami-

lies, and had divine consolation. March 31, visited four families, and had a wonderful time in exhortation and prayer.

"April 1, visited a number of families, and had good praying seasons. In the afternoon a meeting of worship, and spoke from the words, 'How many are thy mercies.' April 2, visited some families, and in the evening had a blessed meeting at my house. April 3, visited a dear sister of the church; found her in a heavenly state, longing to go home to heaven. Afternoon; had a meeting, and spoke from Hebrews xii, 11; comfortable season. April 6, at home all day, writing for the Yearly Meeting. April 7, out on a visit, and at night a meeting of worship. April 8, monthly meeting at New Durham; a good time; the consolations of the Lord great."

It is impossible, in the space allowed us, to give a detailed account of the life and labors of Randall, during an active ministry of nearly thirty years. In the spirit of a faithful ambassador of Christ, he performed his mission on earth. Under his gospel labors, revivals spread far and wide. Ministers and churches came out from other denominations, and united with the new connection. As the reformation extended, other ministers were raised up, and other churches organized. The little vine grew and extended, and in less than two years, several churches were organized in the State of Maine, making the whole number nine. From this time onward, to the close of Randall's life, the increase of members and churches was very encouraging. There were

probably from seventy-five to one hundred churches, and the membership might have been five or six thousand, and now—1873—numbers more than seventy thousand. Many effectual doors were opened to receive the Word, and Randall was instant in season and out of season, to reprove, to rebuke, and exhort with all long-suffering and doctrine. He traveled extensively and preached continually, chiefly confining his labors to Maine, New Hampshire, and Vermont.

Soon after the year 1808 commenced, Mr. Randall's health, poor much of the preceding year, grew much worse. His cough was very distressing, his flesh wasted, consumption was seated, and he was confined mostly to his house. Sabbath, January 17, he preached from "Remember Lot's wife." This is the last text he records, although he probably preached once or twice afterward. The following is in his journal:

"January 20, 1808, wrapped up, and was carried in a sleigh to Farmington, to see John Ham, who had news of his son's death in Havana. Found him in trouble, and tried to comfort him. February 21, very weak; but was carried to meeting. Spoke an hour; but it was too much for me. It was with difficulty that I got home. March 30, have been confined to my room for thirty days; yet I bless God's holy name for his goodness. March 31, weak in body, but, through divine grace, have strong consolation in Christ Jesus.

"April 3, very weak in body, but calm and comfortable in mind. April 13, monthly meeting at

my house; and oh, the glory of the Lord filled every soul that would receive it! April 19, poorly in body, but comfortable in soul; reformation in New Durham; the power of the Lord is very great in the place. April 24, have been confined to the house ten weeks, but feel patient. April 27, went out of doors, it being pleasant. Felt to bless God that I could set my feet on the ground; but was so weak that I could not get into the house without help. O, Lord, let thy work be perfected in my soul! May 11, monthly meeting, and the Lord's Supper at my house. It was a wonderful season."

It appears that he officiated on this occasion. It was his last meeting and communion season. In fact, that was his last meeting of worship on earth.

"August 1, so weak I do but just breathe. The Lord only knows how long I am to stay. Oh, may I be conformed to his will! I do bless his name that hitherto I have been enabled to trust him. May my soul bless him at all times! August 17, this morning felt courage to ride in my chaise; but it proved too much for my poor weak body. August 24, very low, and have been ever since my ride. I pray to be patient, and that I may enjoy God's love, and glorify him in body and soul."

This was his last entry in his journal; yet he lingered about two months longer. Now come the closing scenes. In a humble dwelling, on the southerly slope of the ridge in New Durham, New Hampshire, BENJAMIN RANDALL, the founder of the Freewill Baptist Denomination, is approaching the end of his useful life. His flesh is mostly gone;

his face is pale; but his eyes, though sunken, have luster still. For days and weeks he can speak but little above a whisper. But in these whispers he lisps the name of Jesus; tells of his love and desire to depart and be with him. In the room, when none talk with him, he is talking with God. He is a spiritual merchant in a heavenly exchange, driving a rich bargain for the treasures of the glorious world. His looks, smiles, and motions indicate that he is on the confines of heaven. His sun is about to set; but he is to "behold with increasing delight a sun that shall never go down." The Celestial city is in full view, its breezes fan him, its odors are wafted to him, its music falls upon his ear. His body fails; but his spirit expands. He is going where there is no time, age, pain, sorrow, nor death, but where the Lord God and the Lamb, the angels and the spirits of the just made perfect, forever are.

There is a fish in the sea that shines brightest in death, and a bird of the air that sings when dying. The faithful and devoted Christian, not only shines and sings in death, but triumphs. God was to give Randall one more opportunity to shout victory. So a little past the middle of October, the Lord gave him such strength of voice that, for two or three hours, he could speak so as to be heard in the next room. He talked of his Savior, praised God, and said his soul was full of heaven. Then his voice failed, and he could only whisper till he died. In those whispers he would say, "My soul is full of Jesus, and I long to be with him."

His last day was Sabbath, October 21. He lay

quietly, but fully conscious. After twelve at night there was a change, and it was evident that he was in death. At two o'clock in the morning, October 22, 1808, his passport was sealed; he crossed the river of death, which seemed but a small rill. He had his senses in full, and no doubt the "shining ones" which Bunyan names, met him on the other side, and escorted him up to the regions of unsullied bliss. His age was fifty-nine years, seven months, and twenty-seven days.

It was desirable that not only the relatives, but the ministers and churches be notified of the funeral as extensively as possible. Then there were not only no railroads, but stage lines in the country were few. The larger towns had a mail once or twice a week; the small towns no Post-office. The funeral was, therefore, deferred till Friday, October 26. Messengers were sent in different directions, some to towns thirty and forty miles away. In the meantime, all necessary preparations were made in the town. The family Randall had left was in moderate circumstances as to property, and the church arranged to assist in providing supplies for the funeral.

The time came, and the attendance was like that of a Yearly Meeting, and on these occasions then there were frequently two thousand or more. Probably few, if any funerals in New Hampshire, ever had so large an attendance. The modest dwelling convened only the relatives, the ministers, seventeen in number, and a few others. The crowd was about the house outside. Randall had arranged for Rev.

John Buzzell, of Parsonsfield, Maine, to preach the sermon. The text was, "I have fought a good fight," etc. The speaker stood near the door, and a large part of those present were able to hear.

The religious services were somewhat long, but solemn and impressive. At the close were the usual formalities of such occasions, and the procession was formed. The remains were borne on a bier, six of the ordained ministers being bearers. The burying place had been selected by Randall himself in his field, perhaps less than fifty rods southerly of his dwelling. The order of the procession, in the handwriting of Samuel Runnels, Esq., who superintended, is preserved, and is as follows: 1. Rev. John Buzzell and widow Randall. 2. The other relatives in their order. 3. The ruling elders, deacons, and other members of the church in New Durham. 4. The physician of the town. 5. Civil and military officers of the town and other towns present. 6. Ministers of the gospel not engaged as bearers. 7. Citizens and people in general.

These made a very lengthy procession. When the foremost had reached the grave, the rear had just left the house. The whole was conducted with great quietness, decorum, and with a simplicity and plainness in keeping with the character of him who was in life humble, and in death triumphant.

Mr. Randall was endowed with strong and brilliant powers of mind. He was not classically instructed; yet, by close application and untiring diligence, he became well informed in general knowledge, Biblical literature, and practical theology, to which

may be added a clear knowledge of human nature, and deep and fervent spirituality. His was an earnest and impulsive spirit, which faltered not in any good work. "I have not spared myself," says he, "nor slacked my hand, either in persecution or applause,—in poverty or plenty,—in sickness or health,—in cold or heat,—in fair or foul,—far or near; and, glory to God, eternal glory to his great name, I this day, while I am writing, feel the same resolution."

As a speaker, he was calm and argumentative. A clear, strong voice, and a distinct pronunciation, gave effectiveness to his public ministrations. He often, in the course of a sermon, wept, which was usually followed by powerful peals of gospel truth. Though earnest and impressive, his gestures were few; but his language, generally correct, was to the point. Possessing a retentive memory, he abounded in facts, which were brought to bear on any subject under discussion. There is evidence that he had fair abilities as a sermonizer, as a printed sermon of his, delivered February 27, 1803, fully attests. The testimony is that he never said any thing to cause mirth, but much to cause seriousness and conviction. His sermons were Scriptural and persuasive.

He was great in goodness. His devotion to the cause of Christ was eminent, and his love to Christ and the souls of men abounding. His life was one of faith,—earnest service. In this sense Abraham was called great; Moses was "great in the sight of the people;" John the Baptist was "great in the

sight of the Lord;" and Paul suffered great things for the cause of Christ. Mr. Randall, then, answered well the Bible view of greatness. He did a great work, and is receiving, no doubt, a great reward.

In personal appearance he was erect and free from corpulence, and about five feet nine inches in height. He was active in all his movements, the nervous temperament predominating. His hair was dark; his forehead high; his eyes gray, inclining to hazel; his nose straight and handsome; his mouth large, with thin lips; his features sharp. Neatly but plainly dressed and gentlemanly in appearance, he commanded the attention and respect of his hearers.

He was not rich in this world's possessions. On the contrary his property was small, estimated the year before his death at five hundred dollars. His small farm of thirty acres was carried on as best it could be, and at times, when not otherwise employed, he worked at making clothes, being a tailor. He received something toward his support, but far from what was necessary for himself and a large family. The church at New Durham also contributed something, chiefly from the "Church Stock."

Some few articles are yet preserved by his friends as mementoes of him. Among these are the records of the church of New Durham, of some Quarterly and Yearly Meetings, when he served as Clerk. He kept very accurate records. His journal appears to have been a diary. Some years he wrote something every day, showing where he was, the jour-

neys made, meetings attended, and what he witnessed of the displays of the power of God. His style was chaste, his writing fine, so that much was on a page. Portions of his journal are still in existence. Also, a lock of his hair, the ivory head of his cane, a pair of spectacles, and a watch, the last of which is owned by Mr. George W. Drew, of Concord, New Hampshire, a great-grandson of Randall on his mother's side.

Mr. Randall's successor, at New Durham, was Rev. Moses Cheney, a man of good preaching abilities, who continued three or four years. Rev. Jonathan Kenney succeeded in 1822, and remained two years. Rev. Nathaniel Berry, a native of Strafford, succeeded in 1829, and continued till his death, October 15, 1865, aged seventy-six. He was a humble, devoted minister. Then the question was, who should be the successor. One was found, Joseph F. Joy, a native of the town and a graduate of Dartmouth College. He was ordained in 1866. The natives of New Durham, who have been preachers, are Joseph Boody, John S. Runnels, D. L. Edgerly, and J. F. Joy, already named.

Until 1859, nothing but a plain, common marble slab indicated the place of Randall's interment. But this has been removed, giving place to a beautiful monument, erected by the denomination, September 14, 1859, with appropriate religious exercises, in the presence of more than one thousand people. The said monument is composed of Italian marble, ten feet high, with a large granite block for its base, and upon each side of the shaft are suitable inscrip-

tions. His remains sleep, as is said of Washington, amid the sublimities of nature. Pleasant fields are all around. There, in summer, the birds sing their liveliest notes. The winds in the forest, at the south-east, chant a requiem; a rivulet, south-west, glides peacefully along the valley. The rising sun gilds the top of the monument, and, when setting, seems to linger and rejoice on its summit.

Mr. Randall had a family of eight children, four sons and four daughters. His wife survived him until May 12, 1826, at the advanced age of seventy-eight years. Randall's descendants in the ministry are two. First, a grandson, Rev. D. B. Randall. He was a son of Robert Oram, Randall's oldest child. Second, a great-grandson, Alonzo H. Quint, whose grandmother was Mary Shannon, Randall's eldest daughter. Rev. D. B. Randall joined the New England Conference of the Methodist Church. Rev. Alonzo H. Quint graduated at Dartmouth College and at Andover Theological Seminary, and was ordained pastor of a Congregational church in Massachusetts.

CHAPTER II.

PELATIAH TINGLEY.

PELATIAH TINGLEY, contemporary with Randall, was a native of Attleborough, Massachusetts, a town twelve miles from Providence, Rhode Island. He was born in 1735. At the age of sixteen he was the subject of serious religious impressions, and, perhaps, obtained evidence of pardon. The leading desire of his mind was to be useful, and, on inquiring how he might best promote the happiness of his fellow-creatures, he felt that at a future period it might be his duty to preach the gospel. He was encouraged to obtain a collegiate education. Accordingly, he went through the preparatory studies, and, in 1757, at the age of twenty-two, entered Yale College, in New Haven, Connecticut. He graduated in 1761. The class with which he was connected at the time of graduating, consisted of thirty young men, of whom ten afterward became ministers, and one of them, several years since, was chosen governor of the State of Georgia.

Mr. Tingley was at first a Congregationalist, and, sometime after leaving college, commenced preaching. In 1764, the church in Gorham, Maine, became destitute of a pastor, and Mr. Tingley was employed to preach as a candidate for settlement. In 1766, it was voted to give him a call to settle as pastor. He considered the subject, and, for some cause, decided not to accept the call.

The next particular account of him is, that he took up his residence in Sanford, Maine; but the date is not given, neither does it appear that he was there settled over a church. It is probable, therefore, that Mr. Tingley preached here some, and in other places, as there were openings. It is well known that, at that period in this country, while there were some few able and devoted ministers, the more part had but little of the life and spirit of vital godliness. There was a form of religion, but the power was wanting. Some labored for a reform, and Mr. Tingley was made to feel on the subject, as the following circumstance shows. Not far from 1779, he was preaching one day in New Market, New Hampshire. It being warm weather, the windows of the meeting-house were raised, and, as he was carefully reading his sermon, which lay before him in the Bible, all at once a sudden gust of wind removed his notes; and, as he saw them flitting down among the people, his thoughts were that they were rather *light*. He finished his sermon as well as he could, and then began to think of the necessity of having a gospel to preach that the wind could not blow away. He sought for a deep work of grace, and united with the Baptist denomination.

Not far from 1780, there was some division among the Baptists, some of them being strong Calvinists, and others of liberal sentiments. Tingley at once adhered to those who maintained that there had been a general atonement made; that the blessings of it had been freely offered to all, and that all might accept and be saved. When, therefore, he

became acquainted with Randall soon after he commenced his public career, he found that he was heart and hand with him. So, after awhile, he left the Baptists, and united with the Freewill Baptists. It is seen, therefore, that he changed his denominational relation twice. Many have found it necessary to change once and unite where they could find a people whose sentiments were congenial. It has generally been found, however, that those who change twice or thrice are rather unstable, and often uneasy, uncomfortable persons, that will not be satisfied long in any place. But this was not the case with Mr. Tingley. He was seeking for the truth, and acting up to the light as fast as received; and, having at length found a people whose sentiments he thought nearer in accordance with the Bible than any other, he became established to live and die with them.

He subsequently changed his place of residence from Sanford to Waterborough. This was his home to the close of his life. He spent much time, however, abroad, attending Quarterly and Yearly Meetings, in which he often served as moderator or clerk. He attended many ordinations with Mr. Randall, and usually took an important part in the solemn exercises. He visited many of the new churches that were springing up in the connection. He delighted to encourage believers to persevere, and to point the unreconciled to Christ. He encountered some opposition; but, in the midst of it, was calm and self-possessed. Once the covering of a bridge, on the way to a place where he had an appointment to preach, was removed. Those who did it laid in

secret to watch, expecting to see him fall into the stream. But it so happened that he took another road, and, after their patience was nearly exhausted, they heard that he was at the appointed place, preaching; so they covered up the bridge and went home, much chagrined. At another time, he went into a certain town to preach, and an evil-minded justice of the peace issued a warrant and sent a constable to warn him out of the town. When the constable came into the presence of Mr. Tingley, he was struck with great fear, feeling, without doubt, that he was dealing with a man of God, and that it might be dangerous to do harm to one of his servants. He trembled so that he could not well read his warrant. Mr. Tingley kindly offered to read it for him, which being done, he told him he was going directly out of town to attend another appointment. He talked a little to the constable, who went away apparently much ashamed.

As a Christian, his piety was deep-toned. He was decidedly spiritual and ardently devoted. Religion was his whole theme; and, like his Lord and Master, he delighted to go about doing good.

As a minister, he was faithful. He bore a decided testimony against the infidel doctrines of Paine, Voltaire, and others; also, against dancing and other vain and sinful recreations. He also inculcated habits of temperance. In this, he was a good example for others. The motto which he often used was, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

He was a good expositor of the Scriptures. But

when those familiarly acquainted with him asked him the meaning of particular passages, he would generally reply that he did not know but little. This was a modest but powerful rebuke to such young preachers as were always ready to introduce their opinions, as though they knew about every thing, and that wisdom would die with them.

And, finally, it may be justly said, as a minister he was instructive. When he spoke, it was to the purpose. He had a singular talent of having a clear knowledge of the subject under consideration; he was not boisterous or noisy, but quiet, contemplative, determined; it was a maxim with him to mind his own business. He used but few words in vain. He was very short in his sermons and prayers. Few indeed have been more concise than he was. He did not, consequently, make his services fatiguing. They closed with a good impression, and the people, then, wished to hear him again.

At length, after a ministry of about forty years, it was found that his useful life was drawing to a close; although he was very aged, his mental faculties remained good. He preached his last sermon in his own house not long before his death, from the text, "Render, therefore, unto Cæsar the things which are Cæsar's, and unto God the things that are God's." He spoke only a few minutes, but his words were like apples of gold in pictures of silver. A good reformation had been progressing in Waterborough for some time, which swept away, in a great measure, the delusions of Cochranism,

which had there been spreading. Mr. Tingley, therefore, seemed ready to say, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation!" He died in the autumn of 1821, aged about eighty-six.

CHAPTER III.

JOHN BUZZELL.

JOHN BUZZELL was born in Barrington, New Hampshire, September 16, 1766; but his parents soon removed to Middleton. In childhood he received strong religious impressions from his mother's faithfulness, and these impressions were confirmed from thirteen to seventeen years of age, during which time he resided in an intelligent Christian family in Wakefield. He was there greatly encouraged and assisted in his studies, for which he had a strong relish, and his perseverance secured to himself a good education for the times. When twenty-one years of age, he received a certificate of competency as a teacher, and soon commenced his first school in a private house with six pupils, all children of the same family.

Early in January, 1790, he commenced a school in the vicinity of the residence of Benjamin Randall, and became a constant attendant on his meetings. During that winter he was an honest inquirer after truth and duty, and often visited at Randall's house, who was one of his patrons. The evening after his school closed was spent there; and before he left Randall prayed with and for him. On his way to his boarding-place, Buzzell felt an unusual degree of condemnation, not only because he was a sinner against God, but because he had refused to give any expression of his feelings to Ran-

dall, whose counsel he was to enjoy no more, as he supposed. Never did his sins appear so aggravating; never did he feel such penitence; and never did he pray with such earnestness. His cries for help brought deliverance, and there, alone, did he praise the Lord. The next day was the Sabbath, and, after sermon, he spoke a few words expressive of his great peace of mind; but, remembering that he had never heard an exhortation in a Sabbath meeting, he stopped short, and began to apologize to Randall and the congregation. He was checked in this, and told to live up to all his convictions of duty.

Returning home, he spent several days among his friends, telling them what the Lord had done for his soul. The next winter he taught in New Durham, and again enjoyed many precious privileges with his spiritual instructor. He was faithful, and, consequently, happy in the service of God. Religion was his theme wherever he went, and the spiritually-minded already discerned that the Master was calling him into his vineyard as a public laborer.

Having married Miss Anna Buzzell, of Hollis, Maine, the autumn previous, he removed her to Middleton in the spring, into the same house with his brother Aaron. The two brothers had married sisters, and often did they enjoy their daily worship together. On the Sabbath they searched the Scriptures together, and had a season of prayer. About this time he was so deeply impressed with the conviction that God was calling him to preach, that he could find no rest in the neglect of the work. At his brother's solicitation he allowed an appointment

to be given for a meeting at their own house the next Sabbath; and, in April, 1791, he preached his first sermon. The meetings were continued; the congregation increased, and the third Sabbath the Selectmen offered him the town meeting-house, which he occupied, though not without opposition. A few were converted, and the next year eight persons, without council or formal act, agreed to consider themselves a church, though neither minister nor members had been baptized, a delinquency that was soon remedied. A clerk and monthly meeting were appointed, and the Bible was taken as their rule of faith and practice.

He now bought twenty acres of land, built him a small house, and regarded Middleton as his permanent home. A joint council, appointed by the Yearly and Quarterly Meeting, met at his house to consider the question of his ordination, and, October 25, 1792, he was set apart to the work of the ministry, in the presence of two thousand people. From this time he gave himself more fully to his profession, and his labors were eminently useful. In this brief sketch, only a glance here and there at his useful life can be given; but the reader may rest assured that he was always "diligent in business, fervent in spirit, serving the Lord." It will not be an extravagant eulogy to say, he was kind in spirit, upright in life, fluent in speech, strong in voice, graceful in action, sound in argument, and, better than all, truly pious and devoted to his work. He was a very acceptable preacher, having, indeed, but few superiors in his day.

Early the next year, after his ordination, he went to Strafford, Vermont, and established the first Freewill Baptist Church in that State. After the Yearly Meeting in Westport, Maine, which authorized the formation of the Farmington Quarterly Meeting, in 1794, Buzzell and Randall visited the churches on Sandy River, administering the Lord's Supper, and to some of them it was the first time. Several weeks were spent in that part of the State, great displays of Divine power were witnessed, and in the town of Phillips every adult person became hopefully pious.

In the early days of the denomination, few ministers confined their labors to a single church, and many of them traveled almost continually. There being no system to their itinerancy, many of the churches were sadly neglected. At the Yearly Meeting in 1796, a regulating committee was appointed, of which Buzzell was chairman, and they were clothed with power almost equal to that of bishops in Episcopal bodies. It was, perhaps, the most important committee ever appointed in the denomination. They visited feeble and destitute churches, enforced discipline, ordained ruling elders, encouraged young men of promise to the ministry, and did whatever they could to supply existing deficiencies. Randall often assisted them, and this work employed much of their time between two and three years.

The failure of Rev. Samuel Weeks's health had left the Parsonsfield Church without preaching and pastoral labor. Many had backslidden, and some

had united with other denominations, so that only eight were left who cared to sustain the interests of the church. One of their number was deputed to visit Buzzell, lay the facts before him, and extend to him a call to settle with them. The question was laid before the Middleton Church, and his dismission reluctantly granted. Buzzell removed to Parsonsfield, Maine, March 30, 1798, where he lived and labored sixty-five years. The June following, he returned from a memorable Yearly Meeting in New Hampshire, all imbued with the spirit of his Master, and a most precious and extensive work of grace immediately commenced and continued for nearly three years. Other towns shared in the blessing, and hundreds were brought to Christ. About this time he attended a series of meetings in Standish, preached more than thirty sermons, and saw more than forty converts. These successes greatly encouraged him in his work.

In 1802, he went to Vermont, in company with Randall and Tingley, and assisted in the establishment of the Strafford Quarterly Meeting, and in the ordination of Nathaniel Brown and Nathaniel King. Buzzell preached the ordination sermon of the former, and it was one of his great efforts. Its power is said to have exceeded its length, which was two hours and three quarters. Six years after, he presided in the first Yearly Meeting ever held in the State. But a continued detail of such labors can not be given, as it would extend this sketch to undue length. It may be said, however, that he continued to preach constantly till within a few

years of his death, and his labors in other respects were extensive.

In 1808, with sixteen other ministers, he was present at the funeral of Benjamin Randall. He had been selected to preach the sermon, and, by request, it was prepared for the press, but never published. At the Yearly Meeting a few days after, he was appointed as Randall's successor in the office of general Secretary, and the Yearly Meeting records and denominational papers were committed to his care; and he, more than any other man, filled the prominent place of the departed founder of the denomination.

He was the first to correspond with the General Baptists of England, and was authorized to conduct the correspondence in behalf of the Freewill Baptists for several years. He was one of the leading men in awakening a Foreign missionary spirit in the denomination, and was president of the Society for a dozen years or more. Buzzell was one of the prime movers in organizing the General Conference, being Chairman of the Committee to consider the question and mature a plan. He was a leading member of the first two sessions, and four times was in attendance as delegate. In 1831, he sent an epistle, strongly urging the Conference to establish a "Book Concern," and an institution of learning; also, to devise some means, if possible, for the better support of the ministry. The Parsonsfield Seminary, the first literary institution in the denomination, owes its existence, in no small degree, to his untiring efforts.

As an author, he became somewhat noted, and was a vigorous writer. For more than thirty years, the denomination had struggled on without an organ, or periodical of any kind. The *Herald of Gospel Liberty*, a small religious paper published in Portsmouth, New Hampshire, by Elias Smith, had quite a circulation among Freewill Baptists, and promulgated his heretical doctrines of the Divinity of Christ, and the annihilation of the wicked. Buzzell had opposed the admission of Smith to the denomination, because of the above errors, and now he was the man to take the pen and counteract the alienating influence of that sheet on the minds of the rising ministry. In 1811, he commenced the publication of *A Religious Magazine*, a small Quarterly, which he continued for two years, and, in 1819, resumed it again for two years. It was historical in part, containing religious intelligence, and a few essays on important subjects. It was liberally patronized, and answered, in a good degree, the design of its publication.

He is said to have had a hand in publishing the Life of John Colby, and is known to have written the Life of Benjamin Randall. He published the first denominational Hymn-book in 1823, and was one of the association which established the *Morning Star*, and for several years was one of its editors, though his labor in this capacity was confined to the furnishing of an occasional article from his own pen.

At the first General Conference in 1827, Buzzell was appointed Chairman of a Committee on Doc-

trine, to "investigate and specify the fundamental doctrines of the gospel as understood by this connection, and report at the next General Conference." This work was not performed, and, in 1832, he was Chairman of a Committee to write a "Treatise on the Faith and Usages of the Freewill Baptists." The work was prepared by other men; but the next year he was Chairman of a Committee to revise and approve the prepared copy.

It will be seen that Father Buzzell, as he was familiarly called, performed no secondary part during his long and eventful life. He was endowed by his Creator with the characteristics of a leader, and his brethren assigned him his true position. He took an active part in every progressive movement in the denomination for more than half a century, and he has, doubtless, preached more ordination, dedication, and funeral sermons, than any other man. His active spirit and love for souls would allow him only the necessary rest, and with great propriety may it be said that he lived in communion with God and in peace with men.

As the infirmities of age came creeping on, he met less frequently with his brethren in their general gatherings; he was always pleased to welcome them at his own house, where many visited him in his old age. He never seemed weary of rehearsing the scenes of his active life, though all did not regard him with equal reverence. It is not strange that he should sometimes feel, in his second childhood, that his labors and counsel were not appreciated. His ancestors were noted for longevity, and

his own health was generally good till near the close of life. His pastoral labors in Parsonsfield Church were not closed till death dissolved the connection, though for years he had been able to do almost nothing. He had not preached regularly for several years; for two or three years he had preached only at funerals, and but once on such occasion during the last six months of his life. During the winter preceding his death, his physical strength gradually failed; but he kept about till the 23d of March, 1863, when he became quite sick. He lingered till Sunday morning, the 29th, when he entered upon that Sabbath of rest for which he had been so long prepared, at the advanced age of ninety-six and a half years. His departure, says his physician, was "like the going out of a taper." His burial was on the first day of April, four clergymen and a very large concourse of people being present.

From the day of Benjamin Randall's death, John Buzzell was pre-eminently the executive and representative man of the connection, through a course of many years. His large natural talent was baptized in the principles and spirit of the connection, and eminently endowed with the "power from on high." With his dignified moderation, were energy and ardor. With urbanity of manners, were courtesy, condescension, affability, kindness, and affection. With seriousness of deportment and conversation, were pleasantry, humor, and wit. To eminent oratoric talent, was joined the ability of the "ready writer." And giving effectiveness to all, was the

spirit and principle of full consecration to the gospel-work, that shrank not from labor, hardship, danger of self-sacrifice in property or person, "enduring hardness as a good soldier of Jesus Christ," and "counting all things as loss for Jesus's sake."

With such talents, such endowment, and such spirit and principle, he went onward in the great reformation from which Randall had gone up, "leaving his works to follow him." Greatly glorious were the turnings to the Lord, through following years, at that "certain sound of the trumpet," blown through the land by his survivors as he had blown it. Among these, a flaming angel of reformation, was Rev. John Buzzell, then in the full, ripe strength of his manhood, Christian knowledge, and experience, with unabated ardor and energy,—from his forty to his sixty years. Mightily he wielded the aggressive "sword of the Spirit" in assault of the world of sin without, and effectively he interposed the "shield of faith" to the "darts of the adversary" arising within the camp, in heresies, delusions, and treacheries, by "false brethren," or "spies" against the true "liberty in Christ Jesus." When such a man lays off his armor at the advanced age of nearly one hundred years, the Christian public can do no less than review his honorable career, and acknowledge his worth.

CHAPTER IV.

JOHN COLBY.

JOHN COLBY was born in Sandwich, New Hampshire, December 9, 1787. His father was a native of Amesbury, Massachusetts, and his mother of Weare, New Hampshire. They were both pious, and through their influence and other means of grace, John was seriously impressed at the early age of eight years. He mentions that soon after this, while returning from meeting one day, he had such a sense of his guilt that he thought, when he arrived home, he ought to kneel down and pray. He neglected it, and lived without hope.

When fifteen years of age, his father moved to Billymead, now Sutton, Vermont. There new scenes presented themselves to his youthful mind; acquaintances were formed with the vain, and he indulged in mirth and sinful pleasures; but not without the powerful operations of God's Spirit, calling him to forsake his sins and choose the road to heaven. When he was nearly eighteen years of age, a gracious outpouring of the Spirit was realized in the town. He now saw again his perishing need of Christ. He fled to him, and obtained, by degrees, an evidence of pardon. On the 8th of December, 1805, he was baptized; and the next day, being eighteen years of age, was received a member of the church.

Soon after this, his mind was exercised relative to

preaching the gospel. In dreams of the night, he had views of the shelterless condition of the wicked; and was impressed that he must go out into the world, and warn the unconverted to flee from the impending storm of wrath, gathering over their heads. For nearly four years, he struggled with duty and inclination. At length, after spending a winter at the academy in Peacham, and laboring some at home, he related the exercises of his mind to the church. The members were satisfied that it was his duty to preach, and recommended him for the work. He then began his labors as a preacher, and improved in that town and vicinity until about the middle of November, 1809.

He had felt, from the early period of the exercises of his mind to preach, that he must go to Ohio, and proclaim the glad news of salvation to the inhabitants of that new State. Having made preparation and receiving his tender father's blessing, he sat out, and, after preaching in several places, arrived at Springfield, Vermont, and stayed some days. Here two ministers of the gospel felt that it was their duty to set him apart to the work of the ministry. After some consideration and prayer, his consent was obtained, and the ordination took place on the 30th of November. After this, he pursued his journey west, preaching as he went, until the latter part of March, 1810, when he arrived in Ohio. He entered the State from Pittsburg, Pennsylvania, and traveled through the southerly sections, visiting Zanesville, Chillicothe, and many other places, until he reached Cincinnati.

Thence he went to Indiana, then a Territory, where a few meetings were attended, and returned back, through the northerly part of Ohio, into the State of Pennsylvania. His course was now east, through New York to Vermont.

On the 6th of July, he arrived at his father's house, having been gone about eight months, and having seen much of the goodness and glory of God. His labors for the remaining part of that year were mostly in the town where his father resided, and other towns in that vicinity. The power of God was manifested in almost every meeting, and several were baptized. His next labors were in New Hampshire. A very considerable part of the year 1811 was spent in what are now Lisbon, Eaton, Tamworth, Sandwich, Center Harbor, Moultonborough, and Meredith. In Eaton and Meredith the work of reformation was powerful. He baptized many in most of these places. About the first of December he arrived at Montville, Maine, where a marvelous display of God's grace was realized. He baptized eighty-eight, who, with some others, were organized into a church.

In February, 1812, he left this place, and, returning home, he endeavored to persuade the people of Sutton to build a meeting-house. Finding them reluctant to the work, and, having some property on hand, he concluded to build it himself. He accordingly bought a site, contracted for the lumber, and engaged a workman to finish the outside by the first of June. Then leaving an appointment to preach in it the last Sabbath of June, he started for Rhode

Island. He did not, however, at this time, go further than Providence, and returned in a few days. The meeting-house was not entirely finished until about two years after it was commenced. At last, when it was completed, he said that he took more pleasure in seeing his property laid out in building a house for worship than any old miser ever did in filling bags with silver and gold.

After visiting many towns in New Hampshire and Rhode Island, he returned to Maine, and afterward to Rhode Island, where he spent the most of the latter part of 1812, and the fore part of 1813. His constitution was never very strong, and while here he thought he should soon finish his course. Once he prayed that God would convert some of the young men, who might bear him to the grave, if he should die. Soon four were converted and baptized. Again, he chose a man to preach his funeral sermon, and made other arrangements for his funeral obsequies. His soul, in the meantime, was filled with joy unspeakable.

Mr. Colby was now about twenty-six years of age, and, if he had possessed good health, the church might have hoped that he was but in the early part of his successful career, and that he would long live to bless the world. But his extensive journeys and arduous labors had already proved too much for his feeble frame. After this, he seldom knew what it was to be well in body. Life, however, was prolonged for nearly four years, and he was as useful as in any part of his ministry. It seemed, as far as related to him, that the angel described by the Rev-

elator had commenced his successful flight. For he was much of the time passing through different parts of New Hampshire, Maine, Massachusetts, Rhode Island, and Vermont, blowing the gospel trumpet, baptizing the converts, visiting from house to house, singing, praying, and conversing with saints and sinners.

His disease was consumption. Sometimes he would spend much of the night in coughing, and would be so low that his friends would think that he ought to have watchers. The next day he would preach, and then, although to some it looked like presumption, go into the water and baptize. Thus he labored, his soul constantly expanding its powers, and filling up with the joys of heaven. At length, feeble and wearied nature could hold out no longer. In the winter of 1817, it was judged that the only way that life could be prolonged was to go South to seek a warmer climate. In March, he left Rhode Island, and went as far as New York City, where he remained for a season. The weather soon grew warmer, and he concluded to return to his friends in Vermont. Here it seemed that he was in the last stage of the consumption. He desired four of his ministerial brethren to come and pray with him. While his father was about to set out to invite them, all four of them came for the specific object of praying that God would raise him up to preach Christ. They prayed in faith, a shower of grace came down, and he began to amend from that very hour. Soon after he preached and baptized in that place.

But, as cold weather began to come on, he concluded to go South. Leaving his father's for the last time, on the 10th of September, he journeyed rapidly until he reached Norfolk, Virginia, the 31st of October. He was so unwell that he could proceed no further. He stayed with a deacon of a Baptist Church, where he received every attention. He was carried to the meeting-house, where he preached a sermon on each of two Sabbaths. He then said his work was done, and selected a place where he wished to be buried. He continued to fail until the 23d of November, when he finished his course with joy. The name Jesus was repeated by him as long as he could articulate. His age was twenty-nine years, eleven months, and nineteen days. "That life is long which answers life's great end."

His only publication was a volume of his life down to near the close of 1815. The rest of his journal was left in manuscript, and has since been added, and the work has gone through several editions. With no attempts at embellishment, no far-fetched terms, no learned phraseology, it contains but little more than an account of his conviction of sin, the surrender of his heart to God, his call to the ministry, and the incidents of travels, while on his pilgrimage to the land of rest, extending through the brief period of eight years. Although the headstone of his grave is far away from his native New England, yet, besides raising a monument in the affections of all who knew him, he has, in this narrative, placed a more correct and faithful

index to his character, in the hands of those who will read it, than the most labored epitaph that was ever chiseled on a tombstone.

John Colby was no more than what might be termed a good common-sense young man, with no other facilities for an education except such as he met with at a few terms of a select school among the Green Mountains,—then constantly engaged in the ministry, in a way decidedly adverse to the habits of application to books. We have, therefore, never understood that any one ever claimed for him, in the common acceptance of that term, the name of a great man. Yet there is a novelty, a singularity, a secret charm about the life and character of Colby. And in what does that charm consist? We answer, it consists in the purity and goodness of his heart.

John Colby was singularly good. There pervades his writings a spirit which he breathed in his life. So much of the Christ-like spirit of Colby as we feel while dwelling upon the pages of his "Life," so much of Colby we have now! That spirit of good-will, which he cherished and cultivated, seemed to sanctify and render heavenly the atmosphere in which he moved. So that whoever fell into his company, even though it were but for a few moments, would fall almost involuntarily to wishing they were better persons. Riding through a neighborhood one warm day, Colby called to the door of a house and asked for a drink of water. The young lady, who handed him the cooling beverage, said, that, after receiving it, he pronounced

upon her "a disciple's reward." Then, said he, "Do you love the Savior?" She answered in the negative. "Oh! then," said Colby, "let no time be lost in seeking the salvation of your soul!" That young lady went away and wept; and why did she weep? Had she not heard as good words before? She did more. She repented of her sins, and consecrated herself to God! The secret of his power lay in the spirit in which he spoke. He preached the gospel, "not in word only, but also in power." And whence came this spirit, which so abundantly attended his presence, and accompanied his word? He derived it from his communion with God,—his intimate acquaintance with Jesus Christ. One man said of him: "The secret of his power lay in his prayers."

John Colby might be called eminently good. One would suppose that this was not saying very great things of a man. In this consists the mistake of our own times! Sterling piety, eminent goodness, conformity to Christ, are not among the first objects sought for in this age. The inquiry of by-gone days was, "What shall we BE?" The inquiry now-a-days is, "What shall we DO?" No doubt, in many things, our fathers did too little; yet many of them cultivated great personal piety; they rose high in the scale of moral excellence. While we stand as on an eminence of expanded Christian benevolence, and look down on the narrow circle within which the piety of our forefathers was inclosed, they could stand on an eminence of holy attainment, and look down on our want of the mind

that was in Christ Jesus. Not forgetting for a moment all that has been done, we would ask, Why does the work of this world's conversion to Christ move on so slowly,—at home and abroad? Is it not for the want, in the men who labor, of that Christ-like spirit and God-like power, which everywhere attended a XAVIER, who, in ten years, was believed to have been the means of bringing one hundred thousand Pagans to embrace Christ in India,—which rested on MARTYN, who, if he walked through a pagan village, and stopped only to converse with the inhabitants, would leave an abiding impression in favor of Christianity, that years did not fully erase,—which rested on a BRAINERD, whose success among the American Indians gave proof of his effective piety,—and which rested on our own COLBY,—whose silent, solemn presence only would sometimes produce the deep-toned sigh of sorrow for sin in those who beheld him!

CHAPTER V.

EPHRAIM STINCHFIELD.

EPHRAIM STINCHFIELD was born in New Gloucester, Maine, February 11, 1761, a town about twenty miles north of Portland. It was then new, permanent settlements having commenced only seven years before. Of course there were not, for several years, any good advantages for literary or religious instruction. It was found, however, that the subject of this sketch possessed a mind susceptible of rapid improvement, and he was blessed with parents who felt interested for him, and who taught him to read and write. His parents also were religiously inclined, especially his mother, who was regarded as a pious woman. By their instruction and influence, many of the great truths of religion were made to bear most powerfully upon his youthful heart.

He was often awakened, at seasons, until he was seventeen years of age; but grieved the spirit, and wore off the impressions. He then went to New York, and enlisted in the American army, which was struggling for independence. He served three campaigns. He found the army a school of vice, and became very vile. Soon after returning home, there was a reformation in the town. It began under the improvement of some Baptist preachers, then called Newlights. He was now again powerfully awakened, and, after awhile, resolved to choose the way of life at the loss of every thing else.

At an evening meeting, held soon after at his father's, an exhortation of a sister of his, who had experienced religion a little before, produced such distress in his heart that he cried out, in the bitterness of his soul, "God, be merciful to me a sinner!" He earnestly requested others to pray for him. He obtained deliverance then, but for several days remained in great sorrow. At length, he began to despair. He thought his day of grace was over, and he must sink in woe. He saw most clearly the justice of God in his being banished forever. But in this extremity, to his great surprise and unspeakable joy, a voice gently whispered, "Peace, be still." He had at first some doubts whether this was conversion; but soon his heart was so filled with love, that his language seemed to be, "Praise the Lord! Bless the Lord! Glory to God! Let every thing that hath breath praise the Lord!" For a season he prospered well, and was a living, growing Christian. But a declension followed. Professors became lifeless, and he was so affected by things around him, that he neglected duty, and lost his enjoyment.

At the age of twenty-two, he entered the married state, and plunged into the affairs of the world. But his soul had known a better good, and the world could not fill it. In 1791, Benjamin Randall, whom he had heard preach a few times before his conversion, preached at a place in that vicinity. Mr. Stinchfield attended, and was made to feel the importance of returning to his first love. It became a season of great religious interest in that

region. Mr. Stinchfield began again to do his duty, and found peace and joy in the same. He felt it his duty to attend to the ordinance of baptism, and was baptized at Raymond, a town adjoining New Gloucester, by Mr. Randall, November 8, 1792. It was to him a joyful season.

The very next day, as he was riding toward his home, he began to look over the state in which the people were. Instantly God led him into his sanctuary, so to speak, and he saw their awful end. He thought of Ezekiel's vision of dry bones, and so, with the most distressing sensations, he cried with an audible voice, "Can these dry bones live?" Next, these words came into his soul with power, "Prophecy, son of man." He knew then, beyond a doubt, that God was calling him to preach the gospel. But he tried to frame excuses, and, finally, thought he was willing to part with his little property, worth then five or six hundred dollars, then his dear wife and five loving little daughters, and, finally, give his own life. But nothing would answer. He felt that he could say, with Paul, "Necessity is laid upon me; yea, woe is me if I preach not the gospel!"

After a great struggle, he concluded to go forward. In a public meeting, where another minister attended, he read for a text, Hebrews ii, 6: "But one in a certain place testified, saying, What is man that thou art mindful of him, or the son of man that thou visitest him?" He spoke a few minutes, then feeling much embarrassed, sat down, and the other preacher finished the subject. He now found

himself in great trial. But he made further attempts, and the Lord blessed the word. He soon began to travel abroad. In 1795, he went to a place called Sandy River, and had a good season. In 1797, he visited Waterborough, and saw a good reformation. The same year, he had good seasons in Lincolnville, Edgecomb, Bristol, Woolwich, Parsonsfield, and other places. The next year, he traveled east as far as the Penobscot River.

In many of the meetings he attended, while he was preaching, sinners were cut to the heart, and cried out in distress of soul. The year following, he attended a Yearly Meeting at Gorham. The subject of his ordination came up. Some had doubts about the propriety of it. Finally, it was proposed that he should preach. He consented. His text was Isaiah liii, 5: "But he was wounded for our transgressions." He had a good time, and immediately after sermon,—November 8, 1798,—it was agreed to set him apart to the work of the ministry. While the ordaining prayer was being offered, a young man, who was awakened by the sermon, fell and cried for mercy. The power of God seemed to fill the house. The young man obtained deliverance, and afterward became a preacher.

Every man whom God has called to preach, who lives humble and devoted, feels a love for souls that outweighs every earthly affection. Mr. Stinchfield was filled with this love, and it led him to make every effort in his power to travel abroad and visit a fallen world, for the purpose of pointing sinners to Christ. He considered himself highly favored in

having a wife who was willing to do all she could to assist him in his labors. She had experienced religion during the early part of his public improvement, and she was ready to endure suffering for the name and sake of Christ.

In the spring of 1799, he went east as far as Belgrade and Rome, where he saw a glorious reformation. On returning home, he found that there had been a revival in his own neighborhood. A few days after he administered the ordinance of baptism for the first time. Three went forward, one of whom was his eldest daughter, fourteen years of age. In October he went east again, and visited Bristol, where a powerful reformation had commenced, which seemed to be the fruit of a sermon he preached in that place the year before. One of the first meetings he attended was for baptism. It was at the water-side. He preached a sermon, and several cried for mercy. He then baptized forty-one, and, in a few days after, nineteen others went forward in this glorious ordinance. This seemed to him like Pentecost.

From the year 1800 to 1806, he traveled in each year from two to three thousand miles, and usually preached two or three hundred sermons. During the first of these years, he saw good revivals in Camden, Standish, Limington, and several other towns. In 1801, he was engaged in a good work in Saco. He also visited several towns in the easterly part of New Hampshire, and often remarked that he felt as much of the glory of God as he could contain. In 1803, there were a few conversions in

his own town, and he organized a church of seven members. Six others were soon added. The same year he witnessed a good work on Squam Island, in Edgcomb, where he baptized more than thirty.

The State of Maine was, at this time, a District connected with Massachusetts. The members of the Freewill Baptist Connection felt themselves much oppressed in being obliged to pay to the standing order of ministers, where they did not attend meeting. If they refused, their property was taken, and, in some instances, imprisonment followed. In 1805, a petition to the General Court in Boston was drawn up, praying for a redress of grievances, and Mr. Stinchfield was chosen, with another man, to support the claim of the petition. This rendered it necessary for him to go to Boston. He attended five sessions of the Legislature; but the prayer of the petitioners was not granted. Doors were opened for him to preach in Boston, so that he was, while there, as usual, engaged in his holy calling. Once he preached on Boston Common.

In 1806, he let his farm to a man who had married his second daughter. He then felt free to travel abroad, and preach without the embarrassments before realized. This year he visited the town of Knox. A church was gathered there in 1802. While he was in this town there was a general outpouring of the spirit. There were then but about thirty families in the town. Every person over ten years of age gave evidence of piety. The church increased to seventy members. In the spring he visited Portsmouth and Kittery. In the

last place a revival commenced, which continued to progress with a good degree of interest the most of the time for three or four years. In November, a church was embodied there. During the following year he spent much time in that town, and baptized about seventy. He traveled to other places also. He had some persecution and severe trials, but observed that the joy in seeing sinners converted, and his children walking in the truth, more than compensated him for all he suffered.

From 1808 to 1811, he continued to travel, visiting the different parts of the whitening fields, and preaching successfully. During the first of these years, he labored with energy in Knox, Camden, Hope, and Thomaston. In the space of six months, it was supposed there were about four hundred conversions. He baptized one hundred and seventy. In the latter part of the year, he was on Parker's Island, in Georgetown, where about two hundred were converted; and he had the privilege of baptizing more than seventy. The next year, as he went east, he assisted in organizing a church in Dixmont. At Woolwich and Wiscasset, he baptized seventy, and about thirty others professed conversion. After returning home, he went to Kittery, where he baptized almost every week for three months. He then went to York, and baptized about seventy.

Returning home, his heart was gladdened in witnessing the displays of Emanuel's power in his own town, for which he said he had been praying for many years. The work spread first in New Glou-

cester, then into Gray and Poland, until it was judged that three hundred were made the subjects of God's free grace. Mr. Stinchfield was in his element, preaching, baptizing, praying, exhorting, and singing. He baptized in this work one hundred and fifty. The next year, he traveled abroad again, and witnessed a good work in Brunswick, where he baptized forty-seven. The year 1811 was a time of much declension; but he was preaching as usual.

It is just to observe, that few, if any, men in the Freewill Baptist Connection ever performed more labor in the same space of time, than Mr. Stinchfield for four years ending in 1809. From his own account, it appears that in 1806, he preached three hundred and fifty-four sermons, and baptized sixty-seven. In 1807, four hundred and thirty-six sermons; baptized fifty-eight. In 1808, four hundred and forty sermons; baptized two hundred and forty-five. In 1809, four hundred and eighty-four sermons; baptized three hundred and three. He traveled in each of these years from two thousand to three thousand miles.

It has been seen that, for about twelve years, Mr. Stinchfield traveled extensively to preach the gospel; and that, for the last four or five years, he was free from the cares of the world, so that he could give himself wholly to the work. But after this there was a change. The second war between this country and Great Britain came on, and his son-in-law, to whom he had let his place, enlisted in the service and lost his life. Mr. S. was, therefore,

under the necessity of attending to his own affairs, and looking after his widowed daughter, who was left with four small children. This proved an embarrassment to his mind, as he realized the disadvantages of being entangled with the affairs of this life. But he done what he could at home, and in the region round about, so that from 1811 to 1819, he preached from two to three hundred sermons yearly. He had many precious seasons ; but, on the whole, he said that he found himself low and dull, when compared to what he was when not so much entangled with worldly affairs.

When the year 1820 arrived, he found himself in the sixtieth year of his age, and felt that, if he performed any thing more for God, he must be vigilant. His mind was not so vigorous, and the infirmities of age were creeping on ; but he still felt a zeal for the Lord of Hosts, and resolved to put his armor in order for an itinerant siege. In the course of the year he went west, and visited York, Kittery, Portsmouth, Rye, and some other places. The next year, he went east, visited many of the churches where he had formerly preached, and gathered many into the fold of Christ.

During the ten years of his absence, great changes had taken place. Several of the toil-worn soldiers of the cross, that used to greet him with fraternal joy, had received a discharge, and passed home to rest. Some of the converts, in the reformations he witnessed, had received their passports. Some had apostatized ; but a goodly number remained steadfast in the truth. After preaching a time in many

towns, he returned home. The following years he was away much, in the last of which he was much at Kittery, where he was engaged in a glorious revival of religion. Between eighty and ninety were baptized.

In the summer of 1825, he spent some little time in Boston, and saw the great procession and parade made in honor of General Lafayette, on the 17th of June, when also the corner-stone of the monument on Bunker Hill was laid. He observed that he was much affected at the extraordinary and fulsome honor paid to this man, and so little worship paid to the great Omnipotent Jehovah and Savior of the world.

Soon after returning from this journey, he performed another in the same State, and preached in Essex, and several towns in the vicinity of Cape Ann. In the year 1827, after returning from an eastern tour, he was called to attend the funeral of a child of one of his neighbors. The funeral being over, he, with several others, spent the evening with the afflicted family, and, as it proved stormy, the most of them stayed all night. Before retiring to rest, he gave a faithful exhortation to a man with whom he was to sleep, urging him to embrace religion without delay. Some time in the night the minister heard him groan like one in a dream. In the morning, as he arose, he wondered that this man was so still. He went back to the bed, and found him cold in death! This was a solemn scene to friends and acquaintances. Mr. Stinchfield attended the funeral, and preached from these words: "Lest

coming suddenly he find you sleeping. And what I say unto you, I say unto all, watch."

He spent the remainder of this year mostly in Portland, Portsmouth, Hampton, Stratham, and other towns in these parts, and then went to Kittery. The church at Kittery, for some time, was not connected with any particular denomination. Ministers of the Freewill Baptist and Christian Connections labored there. A few years before this period, the preacher and several of the members concluded to join the Christian order, and were so reported. But many were dissatisfied; a division took place, forty or fifty members withdrawing, and Mr. Stinchfield preached for them. A revival followed, and, in process of time, this body became a Freewill Baptist Church. With these brethren he closed the year 1827, and commenced 1828. During this last-named year he was for a time in Lebanon, where a good revival was in progress. He found work enough, and was happy in it. While laboring there, he made a visit to Strafford, New Hampshire, and attended the New Hampshire Yearly Meeting. At that session he preached two great sermons, one in the meeting-house, and one in the grove.

In the latter part of 1829, he became somewhat connected with political affairs; but it was much against his convictions of duty. He had before this been urged to take the commission of justice of the peace; but he resolutely refused, thinking that ministers should attend to their higher calling. At this time his friends wished him to be supported as a

candidate for Representative to the State Legislature. He was elected, and induced to accept the office. He felt unwilling, however, to leave so bad an example to young preachers. The forepart of 1830, he took his seat in the House of Representatives. Party spirit ran high, and he was far from being contented. He concluded he never should be caught in such business again. He preached, however, much during the session on the Sabbath, and attended many evening meetings.

He now entered his seventieth year, and not only found himself old, but, as Franklin said of himself, heavy. Still he traveled more or less until 1835, attending Quarterly, Yearly, and four-days' meetings, and visiting the churches. His memory failed; but, when preaching, he thought it was as good as ever. During the winters he could not get out much, and, as the state of religion at New Gloucester was low for several years, his days were often very gloomy. Sometimes he would preach in his own town and vicinity with great animation.

In the latter part of 1834 and 1835, there was a good revival in the town. He had still a desire to preach; but his health was not to be depended upon, and he was at a stand relative to making appointments, as he was sometimes unable to attend them. In September of this last year, he received a paralytic shock, which, for a time, nearly deprived him of speech. He continued on this stage of being nearly two years longer. He was in a debilitated state, however, and was fully sensible that his mental faculties were impaired. Finally, he failed, and

was confined to his bed. His disorder was of a lethargic nature, and he slept, or was in a state of insensibility for about four days, when, on the 18th of August, 1837, death came, and his spirit fled to that God who gave it, to rest, as it is trusted, forever in glory. His age was seventy-six years and six months.

In person, Mr. Stinchfield was of middling stature, but, for many years, quite corpulent. His constitution was good, and he was capable of performing much labor. He was naturally of a very hasty disposition; but, like a wise man, had his passions under perfect control. This he maintained as long as he lived. At the time he was called into the ministry, he had been to school only two weeks, and he felt the need of education. His powers of mind were strong, and he improved what he could, as he had opportunity. He read the Bible much, and preached from a great variety of doctrinal and experimental subjects. During the year 1826, he read the whole of the sacred Scriptures twice, in connection with his other labors.

He was a reformer. He saw the evils of intemperance, and took the ground of total abstinence, at an early period of that reformation. He gave addresses, and did much for the promotion of the enterprise. His soul was in the cause of Sunday-schools. For several summers, after he was seventy years of age, he had charge of one in his own town. It was interesting to see one so aged, with powers of mind impaired, engaging with ardor in the religious instruction of the youth, and praying most fer-

vently for the groups that collected on those occasions.

His publications were a Memoir of his Life down to the year 1811, in a small volume of one hundred and five pages; and a work entitled "Cochranism Delineated," published in 1819. Before his death, he prepared for the press a continuation of the history of his life. Its publication would, no doubt, be interesting and profitable. During his ministry he baptized more than eleven hundred persons. He had eight children, seven of whom survived him.

CHAPTER VI.

PETER CLARK.

PETER CLARK was born in Gilmanton, New Hampshire, October 8, 1781. His father's name was Samuel Clark, a man suffering from feeble health, being subject to frequent attacks of the asthma. His mother's maiden name was Mary Folsom. She possessed a firm constitution, and was a strong, energetic, and excellent woman. They had twelve children, of whom Peter was the ninth. Ten lived to rear families, and two died in infancy.

His mother, as all fit-to-be-mothers do, took great pains to instruct her flock in the way they should go, not simply in one respect, but in every thing possible, whether it pertained to their welfare in this life or in that to come. Nor did she labor in vain. The final account will show that her patient toil was productive of good; that the seed she so carefully scattered, in her humble sphere, took root and bore fruit abundantly. The son, whose career we are tracing, says:

"My mother, in early life, commenced teaching me to pray and seek the Lord, to shun sin, and follow the ways of holiness. As soon as I could understand it, she began to instruct me in the catechism, and thus patiently and mildly strove to guide my young footsteps in the right path. At eight, I was led to pray from my own convictions, and, at fourteen, found some religious comfort. But the al-

lurements of the world prevailed gradually to draw my mind away from the right. Little by little I left my devotional habits, and went with the young people of the place in their parties for dancing, and card-playing, and other vain amusements, becoming exceedingly enamored with the cards especially, so that I could hardly content myself at home.

"I had previously formed the purpose of becoming a man in the world. Nor was this purpose lost sight of in all my sports. At sixteen, I became convinced that these indulgences were leading me in the wrong way; and, hence, resolved to abandon them. Accordingly at our next party, I frankly informed the company of my convictions, and resolved not to meet with them any more in pastimes; but expressed the wish that we might continue to cultivate mutual friendship, as we had formerly done. I now turned my attention to reading the Bible, devoting my moments to that exercise. The next spring I returned from a winter's absence, to find no little religious interest in the place, Elders Martin and Young, with Deacon Kent, having held meetings here, and a number of my associates having indulged a hope."

He came out clear in his religious feelings in June, 1798, was baptized in July, by Rev. Richard Martin, becoming a member of his church. He says: "On the first of September following my baptism, by general request, I commenced leading the meetings." Note, he does not say, "I commenced preaching," which was really the fact, but "leading the meetings," ever speaking of his ini-

tiatory efforts, as well as those of after years, in the same peculiarly modest way. When giving appointments for meetings, his favorite expression was: "I will meet with the brethren," seldom, and, perhaps never, having been heard to say, "I preached, or will preach at such a place, or on such an occasion."

His "leading the meetings" soon began to be felt for good among the people, tending to render them more intelligent on scriptural subjects, and to secure in them greater stability of Christian character. At this early age he had gained the reputation of being a great reasoner. Hence, on one occasion, Mr. Martin, pointing him out to a bystander, in the midst of a crowd gathered for meeting, remarked: "But few men can handle that boy in argument."

When near twenty-one, he spent a short time in Whitefield, New Hampshire, preparing a piece of land which he had bargained for to settle upon; but from the earnest desire of the people in Gilmanton, that he would remain with them and continue to "lead their meetings," and finding it needful to remain near his parents to assist them, he soon relinquished his up-country scheme, and settled down permanently as desired.

While at Whitefield, he occasionally attended the meeting of Mr. Goodall, a Congregationalist, with whom he became acquainted, at least so far as to find their points of difference in sentiments, often having close arguments on these. One day a Calvinistic Baptist minister preached, holding out Cal-

vinism in the strongest terms of those times. Mr. Goodall followed the sermon, highly commending its doctrine and manner, and, turning to Clark, said: "Come, let us hear what the young man has to say on this subject." The "young man," being thus called out, could do no less than to respond. He proceeded to state the points laid down, and to trace them to their legitimate conclusions, which appeared so glaringly absurd, that neither of the ministers was willing at first to admit that the points were thus presented. But the people could testify that Clark was correct, when Mr. Goodall turned upon him the question, "Do you not believe that God foreknows every thing that comes to pass?" plying him also with those texts supposed to sustain high Calvinism. Taking it altogether, they had quite a lively time for awhile, and the tendency was to open the eyes of the people to the inconsistency of the Calvinistic dogmas, and thus prepare the way for free sentiments to enter.

Though "the young man" came off so triumphantly in the public estimation, yet he felt puzzled over some questions thrown in his way. He found no work that satisfactorily answered them, but had heard that the Methodist had issued such a work, which he now resolved to obtain, and settle these knotty points, at least to his own satisfaction.

In 1810, Mr. Martin's church extended over a large territory. The members living in the region where Mr. Clark was "leading the meetings," constituted what was called the "Third Monthly Meeting in Gilmanton." January 1, of this year, four-

teen brethren and nineteen sisters, being all, or a part of them, members, were set off by their request to form a separate church, with the accompanying vote: "We think it will be for the glory of God, that Brother Peter Clark be set apart to the work to which God has called him." Hence, January 8, he was ordained. The council were Revs. Winthrop Young, Richard Martin, Hezekiah D. Buzzell, Ruling Elder Young, and Deacon Kent. The meeting was held "at the upper part of Gilmanton on the South." Rich showers of grace were in waiting for this new branch of Zion, and many were added.

Up to 1826, the church had stood denominationally alone, though consorting somewhat with the Christians as well as the Freewill Baptists. But now the members became unanimous in favor of a permanent union with the New Durham Quarterly Meeting, which was consummated at the May or August session. In 1829, at the August term of the Quarterly Meeting, held here, a glorious work commenced, which continued for months, spreading quite extensively. Revs. Jesse Meader and Hiram Stevens labored in the work considerably. More than one hundred were hopefully converted. As a result, eighteen were added in November, and a number at various other times through the winter and spring following. Indeed, for a number of years after, more or less came in frequently, causing a gradual and healthful growth to the cause.

In 1830, the temperance cause was giving signs of life here, and the church was so far advanced as

to pass, September 1, this resolve, without opposition: "*Resolved*, that it is unbecoming a moral and religious people, and especially those who profess to be followers of Christ, to use ardent spirits at a funeral; and that we will refrain from the evil practice both at home and abroad." But the temperance movement did not stop here; it kept pushing on toward teetotal triumphs, and, as is ever the case where a part are striving for the right, while others persist in the wrong, divisions were the result both in the church and community. Still a barn was raised in the village without ardent spirits, causing no little excitement in the place, such a feat being a perfect novelty there. It roused the anti-temperance party to bestir themselves. To show its dissent to so daring an innovation, and, as they said, to secure the building from tumbling down, two men went as representatives,—church members, by the way,—and poured rum into the mortices.

Till about this time Mr. Clark's influence had been very great over almost and perhaps quite every one in the place. A citizen said: "It may be greater than any one man ought to exert." But now things began to change. As he was marching along with the progressive party, he could but lose his influence over those who would stay behind. Then, in 1834, in connection with the building of the factory here, several persons moved in and connected with the Christian denomination. In 1835 or 1836, Richard Davis, a preacher of that faith, visited them, whom Mr. Clark cordially invited to

preach in his meeting-house. But it soon became apparent that he was using this cordiality for the purpose of getting up a church here of his own views, which was at length accomplished ;—those brethren, of rum-mortice celebrity and a few others, disaffected with the old interest or with individuals connected with it, withdrawing to make up the number. Still Mr. Clark and his people permitted the supporters of the new interest to occupy their meeting-house a part of the time till they had erected a house of their own,—the ministers of the two sects alternately preaching to the same congregation till 1839, when they entered upon separate meetings, the one holding their meetings in a school-house when the others occupied the meeting-house.

But despite these divisions, the brethren, during the same season, were made the recipients of rich blessings from heaven. A precious work of grace sprang up among them. Mr. Clark, however, fell sick of a fever, with which he was confined a long time. Indeed, his “forty years of leading the meetings” was now ended. He had to lay aside all pastoral care, and surrender the “leading of the people” to other hands, after which time he would often be confined to his house for months together by illness. But when he could preach, he would embrace the opportunity of supplying at home or abroad, as opportunities offered.

In November, 1805, he married Mary Morrison, who died in September, 1841, leaving him a son, an only child. In 1849, he again married Mrs. Abigail E. Ware, who survived him, as well as his son.

Mr. Clark was a careful observer of men and things; possessed a tenacious memory; had a critical mind, and cultivated the habit of great exactness in his language. He did not fail to keep up his reputation for argument. But his real forte in this was, by asking his opponent questions, to lead him almost imperceptibly to himself into perplexity, and thus defeat himself. He might easily have been a great punster, and a keen satirist. But grace kept these qualities largely subordinated, though they would crop out occasionally in a very pleasant way; and when they did, his laconic brevity, imperturbable gravity, and peculiar moderation would often give his words the most excessive keenness. Amusing anecdotes of these outbursts are to be heard all about among the people. A volume might be easily filled with them.

He was very hospitable, having the happy faculty of making those who might call upon him feel perfectly at home; his inclination was ever to converse on religious subjects, or those having a moral bearing. He shared largely in the confidence, politically, of his townsmen, and was sent to the legislature.

His final sickness was long and severe, bringing him down very gradually; but, during the whole, he manifested all the calmness and serenity of his younger days, resting fully on the Savior's promise, with the firmest assurance that he was going to his heavenly reward. Thus he sweetly fell asleep, November 25, 1865, aged eighty-four. He was peacefully laid away to his final rest, near the house where he had so long ministered.

CHAPTER VII.

ENOCH PLACE.

THE venerable subject of the following paragraphs, ENOCH PLACE, was born in Rochester, New Hampshire, July 13, 1786. He was the son of James and Abigail Place, the former of whom died at the age of eighty-two years; and the latter at upward of ninety. Enoch was the oldest who survived of ten children. In early life he was of a feeble constitution; but, by being put upon the farm, his nerves were strengthened and his health greatly improved. To this, no doubt, he owed in no small degree that apparent good health which he enjoyed in subsequent life; yet, owing to a misfortune which befell him in early life, he was never wholly free from bodily suffering.

From early life he possessed a desire for knowledge; but the opportunity afforded him to obtain it was very limited. For several of his earlier years he received no instruction in either letters or religion, save from his kind mother. The district school, which he afterward attended, was a mile from his home, and was kept only six or eight weeks in the year, and that, too, in mid-winter, and in a room of a private dwelling, which was cold and poorly lighted. Teachers in those days, though considered passable, were sadly deficient in literary acquirements. He attended school every winter, and learned what he could; but such were the disad-

vantages of his early schooling, that its "imperfect effects," says he, "are visible in me to this day." Not a sentence of English grammar was taught in the school during his connection with it; and the branches that were taught, were taught imperfectly.

It seems that his father intended to put him to the goldsmith business, when he should arrive at a proper age; but being a farmer, and finding more work to do than hands to do it, he relinquished his purpose, and resolved to keep him at home on the farm, intending, however, to give him an education sufficient for all common business purposes. This, however, did not satisfy him. The very thought of it made him gloomy. He knew that physically he was not adapted to the drudgery of a farm, and, therefore, he resolved that should he live to be free, he would, cost what it might, go to a public school; and, if no other way opened to defray his expenses, he would go on trust, and pay "the bill" by teaching when he should become qualified.

The way, however, opened sooner. The family physician, Dr. Howe, knew his case, and recommended some other employment. He proposed to take him into his own family as a boarder, that he might enjoy the privileges of the village select school. To this the parents consented. This pleased him well; and he soon found himself under the instruction of a competent teacher, who spared no pains to assist his pupil in his studies. He made good progress, and, when the term ended, returned home, but only to enter another school. Wishing to advance in his mathematical studies, he was ad-

mitted into the village school at Gonic, two miles from home, which he walked daily during his attendance at the school. In this way he qualified himself to teach, and soon entered upon the work, teaching in the winter, and working with his father on the farm in the summer.

At an early age his attention was called to the subject of religion. He lost a little sister, who was his playmate, and who was very dear to him. This greatly distressed him. He sought a place where to weep, and there he knelt for the first time and asked God to have mercy upon him. At the age of fourteen, he was visited by a dream which greatly alarmed him. He prayed, and resolved to amend his life; but did not, it seems, see the deceitfulness of his heart. At sixteen he was stirred up in his feelings to seek after God; but his stubborn will refused to submit. At this time there was an interesting revival in the vicinity where he lived, under the labors of the Rev. William S. Babcock, and many turned to the Lord, among whom were his parents, who, with their family, until now, were constant attendants of Parson Haven's meeting at the Plains.

This was coming near home. One night, after his father had returned from an afternoon meeting, but in great distress of soul for his sins, he called his family around him; read his Bible; told them that he was a lost sinner; begged of them to forgive him for never praying in his family; said he had lived a Pharisee, trying to substitute good works for the grace of God; but he had found out

that it would not do; he "must be born again." Turning to his son, as he was about to kneel down to pray, he said: "Enoch, you can read the Bible better than I can; you have talents for which you must give account to God; will you, my son, join with me in prayer?" This came well nigh bringing him upon his knees, but he resisted. The father prayed, and so did the mother, and both of them were made happy in the Lord. The children wept, and so did the hired help. It was an era that had not been dreamed of in that family.

From this time our young friend became more thoughtful, and was encouraged to seek the Lord. Previously, he says, he was proud, full of vanity, and wished to make a show in the world, particularly in dress; but now he thought less of it. It was evidently a turning point in his life. One obstacle stood in his way. He feared, if he became a Christian, he should have to be a preacher of the gospel, and this idea he could not indulge. He was very attentive at meetings,—preaching and social;—was very much interested in Mr. Babcock; accompanied him to his appointments; read the Bible, but secretly, lest it should be thought he meant to be a preacher; scrupulously observed the Sabbath, and loved the society of Christians.

At the age of twenty, he was employed to teach a school in the upper part of Barrington—now Strafford—near Barnstead line. This was in the winter of 1806. A revival of religion was in progress in the place at the time under the labors of Deacon William Saunders. Meetings were frequent,

almost every evening in the week, the most of which he attended. Allow him here to tell his own story :

“My convictions were now renewed, and came upon me like an armed man. My pupils were converted one after another, and I soon discovered a manifest alteration in the character of my school. In the prayer-meetings, nearly all the professors and converts would exhort with great power. Even little boys would tell how they loved the Savior, and then fall upon their knees and pray for him whom they called their ‘dear master.’ This was more than my proud and unbelieving heart could endure without emotion.

“One night meeting was held at Mr. David Drew’s, in Barnstead, two miles from my boarding place. I attended. The exercises had progressed only a short time before I attempted to rise and relate some of my feelings; but I seemed fastened to my seat. Others would rise and speak; but I could not get confidence to do so. At length, putting my hands on the seat each side of me, and, with a firm reliance on God’s aid, I resolved to rise. But while rising, these words were forced on my heart: ‘You wicked wretch, will you open your mouth for God, and speak in meeting? Do it, if you dare; he will instantly strike you dead!’ This was a terrible shock to me, and I sank back in despair. I cried to God for help, and he heard me. I soon believed that this suggestion was from the devil. The excited state of my feelings passed off; I arose deliberately and proceeded to relate the state of my

soul; but such was my sense of guilt, I was unable to proceed very far. Falling on my knees, I cried aloud for mercy. How long I was in this position, I have no means of knowing. Christians were praying around me. I said: 'O Lord God Almighty, if there is one drop of mercy in heaven that has never been bestowed on a lost sinner, let that drop be bestowed upon my poor soul.' Instantly I felt peace; my heart was filled with love; and I could say, 'Glory to God in the highest!'"

This was on the 5th of March, 1807, from which time our young friend bore a living testimony for the Redeemer. He commenced praying in his school, at his boarding-house, among the citizens of the place, as he had opportunity to call upon them. He took some part in every meeting, and resolved to neglect no duty made known to him. In the spring, when his school closed, he returned home, and soon after attended monthly conference with his parents, at Rev. Micajah Otis's house, at Crown Point, in Barrington, a few miles only from home. This was a joyful meeting. The company of the old saints, who had long prayed for his conversion, was to him now sweet "as the dew of Hermon, and the dew that descended upon the mountains of Zion."

Tuesday, May 12, 1807, he related his Christian experience in a public meeting at Crown Point, was baptized by Mr. Otis, and united with the Freewill Baptist Church in that place, which relation was continued till near the close of life. He felt great peace in submitting to the authority of Christ in

this ordinance, and, like one of old, who believed and was baptized, "went on his way rejoicing."

Not long after this, what he once feared came upon him,—a sense of duty to preach the gospel. Nor was he long in deciding. Reading his Bible, and going to God in fervent prayer, he became fully satisfied that it was his duty to engage in the solemn work. June 3d, he made his first effort. It was in the neighborhood where he taught school, and where he experienced religion the previous winter. His text was Genesis iii, 9: "And the Lord God called unto Adam, and said unto him, Where art thou?" Next day he preached at Captain McNeal's, his late boarding place, from James i, 27: "Pure religion and undefiled before God and the Father is this," etc. Next Sabbath he preached at the "Temple," so-called, at Crown Point, to a large assembly, from Solomon's Song, ii, 3: "As the apple-tree among the trees of the wood," etc. Thus we have followed him until we have fairly seen him initiated into his work,—a work in which he took supreme delight, and which he prosecuted for fifty-seven years with little interruption. His preaching places were mostly Barrington,—including what is now called Strafford,—Rochester, Farmington, and a few other neighboring towns.

September 29, 1808, he was married to Miss Sally, oldest daughter of Captain Daniel Demeritt, of Barrington, who was ever a true and faithful companion to him. To them were given nine children, seven of whom survived their honored father.

January 20, 1813, the New Durham Quarterly

Meeting convened at Crown Point, and was continued three days. On the third and last day, Mr. Place was set apart to the work of the ministry by prayer, imposition of hands, charge, and right-hand of fellowship. The season was one of much interest.

In the spring of 1824, he removed from his father's in Rochester into Strafford, and took charge of the third church,—Strafford Ridge,—where he has since lived, and where the greater portion of his Sabbath labors has been performed. A considerable portion of his work has been bestowed upon the second church,—Crown Point,—where he first united; and upon some neighboring churches. His field has been a large one, and often traversed. He has been a pastor and a missionary too. To give an account of the body of his ministry, contained in so many years, would require a volume.

Though living on borrowed time, as the period is designated beyond "three score years and ten," it does not appear that any thing serious was apprehended till a few years before his death. Early in the previous summer, he was seized with a violent attack of diarrhœa, followed by successive attacks, which greatly prostrated him. Still he was able to prosecute his work for some time, until the heart disease, from which he had suffered more or less for years, and which was the immediate cause of his death, set in with greater violence, when he was hurried rapidly along to the close of life. From this time he continued gradually to decline until his death, though occasionally able to attend meetings, and sometimes to preach.

January 1, 1865, he wrote in his journal: "Our morning devotions were suitable to the occasion. After fifty-seven years and six months spent in the ministry of the gospel, I have commenced another year, but in poor health. God help me to live and die at my post of duty!"

From this he was confined mostly to his house. He did, however, go out and make a few visits, and attended one or two funerals, but with much difficulty. His last public service was at the funeral of Mrs. Lemuel Drew, of Barrington, a widowed lady of eighty-six years. He preached from Revelation xiv, 13: "Blessed are the dead that die in the Lord," etc. There was weeping both by speaker and hearers. At the close the people gathered around him, and took their leave of him, never expecting to hear the gospel again from his lips. This was on the 12th of January. Several physicians visited and prescribed for him, but to little effect. His sun was going down.

January 18, he wrote: "We had a solemn monthly meeting in our parlor to-day,—eleven present. My illness was severe. I prayed, sang, and exhorted for the last time in these meetings, unless a great change is wrought in my poor, feeble, suffering body."

"Sunday, March 5. A day long to be remembered. In the afternoon all our children, most of our grandchildren, and several friends and brethren were present. We had a religious service. Bolstered high up in my bed, I led in singing, "Lord, at thy temple we appear," etc. Then I led in prayer.

Mrs. Place followed. I closed with a solemn talk. It was a season of much weeping."

"March 16. About twelve o'clock had a dreadful fit of heart-complaint. My family were called, expecting to see me breathe my last; could not speak—no pulse—but a step between me and death. Afterward revived, and could talk a little with my family." He had two other paroxysms, one of which was very severe. He says: "My dear wife stood by me, solacing me by every attention. I prayed God to bless and comfort her, who must soon be left a poor, lone widow. It has been a hard struggle to give her up, and leave her alone. But I have given all up to God. I leave her in his hands, who has promised in his word to be the widow's God, and a father to the fatherless."

"March 17. Was very low through the night, weak and faint, and had to be fanned continually. Did not expect to see the light of another day; yet 'I still live,' and have been able to talk a little with my family."

March 18. At three o'clock this morning his paroxysms returned. The windows were thrown open; the cold sweat stood in large drops upon his face; he was unable to swallow or speak for awhile, but rallied again. At nine o'clock he called for paper, pen, and ink, and with "beating heart and trembling hand," wrote: "Remember the words I spake unto you, while I was yet with you." These were the last words he ever wrote. He requested that they should be sent in and read to the brethren and sisters who should assemble in monthly confer-

ence in the afternoon,—and likewise should be placed on his breast when he should lie in his coffin,—which was accordingly done.

March 19. He dictated the following, which was his last: “Still alive, and suffering dreadfully; growing weaker every hour. This is probably the last Sabbath I shall ever see this side of the spirit land. Every exertion is made by all my dear family to keep this poor mortal body with them as long as they can. Oh! may we be one united family in that blessed world where sin and sorrow, pain and death, shall never come!”

Among the thoughts which he uttered in his last moments, but which were not committed to paper, are such as the following. He spoke with the greatest satisfaction of the foundation on which he stood; said he had preached the same gospel which he believed when he was converted; had endeavored to work faithfully for God, but mourned that he had accomplished so little good. “Tell the ministers,” said he, “to preach Christ”—“preach the Word”—“the nearer Jesus the greater the light.” “Sing and praise God when I am gone; my sufferings are at an end!” Deacon S., about to leave him, expressed the hope that if they never met again on earth, they should meet in heaven. “Amen,” was the reply. His utterance failing, he said to his son, who stood near him: “Faith—stronger.” “Hope—sure.” His last words were addressed to his wife: “God ——— bless ——— you,” when he immediately expired. He died on the morning of March 23, in the seventy-ninth year of his age, and in the fifty-

eight of his ministry. His sun went down without a cloud, his consciousness remaining to the last.

It should have been remembered in place, that on the morning of January 5th, while preparing to go away, his son asked him where he was going. His reply was, "To look me out a new home," meaning a burial-place. Though very feeble, he rode to Crown Point, five miles from his residence, and, after pausing a little at Deacon Berry's, he walked up to the beautiful little cemetery near the meeting-house, where the deacon gave him the choice of all the lots unsold. He made his selection and returned.

The Sabbath following his death, the funeral rites were performed in the meeting-house, at Strafford Ridge, where he had so long labored, a large concourse of people attending. Several ministers were present, of whom Rev. Hosea Quinby, D. D., delivered the funeral discourse. It was a season of great solemnity. Many were in tears when they looked upon him for the last time, and reflected that they should hear the sound of his voice no more. Services ended, his remains were borne away to his "new home," at Crown Point, where they will rest till the "heavens be no more."

"Father Place," as he was familiarly called, was a good man. By this is meant that he was a Christian. No one will doubt this who knew him, and who is capable of appreciating real worth. It is true, like other men, he had his faults. He knew these, and often deplored them. But these were the exceptions, and not his true character. He was a friend to all mankind, and seemed to take it for

granted that all mankind were friends to him. This was his vulnerable point, and hence, he did not always exercise that carefulness over his life and conversation that prudence would dictate. This rendered him liable to the aspersions of that class of mind that can see no good beyond a fault, and which, instead of excusing a fault, take delight in magnifying it. This is cannibalism. Beyond these occasional imperfections there was a nobleness, an excellence of spirit in him that commanded profound respect.

"Few knew him but to love him." He was kind, courteous, obliging. He knew full well how to beguile the social hour, and cause it to pass away pleasantly. His love of conversation was seldom equaled. He indulged no ill-will toward any one. If, at any time, his spirit was irritated by the misconduct or ill treatment of others toward him, the feeling was soon over. He allowed no settled grudge to take possession of his bosom. To use the expression of his resident son, "He never would allow the sun to go down on his wrath." He could forgive when forgiveness was sought; and, on the other hand, no one was ever more hearty to ask forgiveness than he, when he saw and felt that he was wrong. His love to Christ absorbed every thing else. His heart was the temple of a warm and earnest piety, which evinced itself in his abounding labors for the conversion of sinners.

He was a useful man. His gifts and position qualified him for eminent usefulness. The people of Strafford and neighboring towns will be the best

judges of this. He served his fellow-citizens for some time as town clerk. When it was the practice to call out the militia annually for inspection, he served as chaplain of one of the New Hampshire regiments. His visits to the sick-room, and his calls to attend funerals, were numerous. Few ministers in New Hampshire, it is believed, have performed so much labor of this kind as he did. The number of funerals which he has attended is not far from sixteen hundred. He served his brethren in the denomination in various capacities, from presiding officer in General Conference, down to church clerk. For many years he was clerk of the New Hampshire Yearly Meeting, and also clerk of the New Durham Quarterly Meeting. He was Secretary of the New Hampshire Charitable Society from its commencement. He was one of the Trustees of the Printing Establishment at Dover. He was often on councils, and had a place in almost all the boards of benevolent operations, such as missions, education, Sabbath-schools, and the like. Owing to his ability in prayer, he was probably oftener called upon at public gatherings to open the meeting than any other one.

As a preacher, he was warm and earnest. His soul was the welcome receptacle of Bible truths, and most faithfully did he seek to give utterance to those truths. As he said of himself in his last labors, he "felt like a dying man, talking to dying men." He was not always equally happy in his manner of speaking. Sometimes there seemed to be a suspension of thought with him, and he appeared confused,

hemming, etc. It may be that it was a mere habit. But, as he began to warm up with his subject, he would lose sight of his impediments, and his soul would swim as in "a place of broad rivers and streams." There was then an unutterable unction in his preaching. Every thing moved that could be moved by the human voice. This was especially true in his earlier days. His voice was clear and sonorous. His appearance was commanding. He had great facility in weaving anecdotes into his preaching, which often told well on his audience. And sometimes he would rise to such a pitch in his feelings, that one would think that what he could not carry by persuasion, he would—to use the expression of the late Dr. Porter, of Andover,—take by "assault." He has been heard to cry out in his discourse, "*Ground your arms, ye rebels!*" "He spake as one having authority, and not as the Scribes."

CHAPTER VIII.

GEORGE LAMB.

It is to be deeply regretted that Mr. Lamb kept no diary; as, in consequence, many interesting incidents of his life are now lost beyond recovery. Being constantly employed in the duties of the ministry, he did not take time to record the passing events in which he was concerned, or his reflections upon them,—a course which would not be commended as a precedent. We shall, therefore, in this article, give only a brief outline of the leading facts respecting him, and a few practical remarks.

The subject of this notice was born in Lincolnville, Maine, in 1788. He indulged a hope in Christ at the age of fourteen, was baptized, and united with the Freewill Baptists, which connection he retained through life. When twenty-five years old, he commenced preaching in his native town, where his labors were made a blessing to many. He was soon after ordained, and entered the life of an itinerant. About this time he spent several months on Parker's Island, where an extensive revival attended his ministrations. He then visited Rhode Island, and traveled with Mr. Colby. Thence he returned to Maine, and commenced preaching in Brunswick, May, 1816. His first effort was to set the church in order, which was in a scattered and disordered condition. A reorganization was effected; a special outpouring of the Holy Spirit followed,

usually denominated in that vicinity, "the great revival," and the church was rendered large and efficient. About this time he labored considerably, and with success, in Harpswell and Phippsburgh; in each of which towns he organized a church, and was instrumental of winning quite a number of souls to Christ. During the first six or seven years of his ministry he traveled extensively, labored arduously, and was almost constantly engaged in revivals.

In 1817-18, Mr. Lamb married, settled in Brunswick, and took the pastoral charge of the Freewill Baptist Church in that town. Here he preached statedly, and to good acceptance, seventeen years; during which time there were several revivals, and considerable additions made to the people of God. Although his congregation was scattered over an extensive territory, it was generally large, and the church discipline well preserved. He was a faithful pastor, and deeply devoted to the interests of his charge; yet his labors were not wholly confined to them. He occasionally visited other places, and in this way contributed much to the prosperity of Zion.

In 1832 or 1833, he requested a dismissal from the people of his charge; but so unwilling were they to part with him, although he had preached to them constantly about fifteen years, that he was prevailed upon to withdraw the request. But in the summer of 1835 it was renewed, and he obtained a dismissal. Soon after, application being made to him, he commenced laboring in Bangor, gathered a church there, to which he ministered during the

winter, and was enabled to do much for their furtherance in the gospel. They earnestly desired him to become their pastor, but the state of his health did not allow of it.

At the session of the Bowdoin Quarterly Meeting, March, 1836, he was appointed on a committee to visit the church in Topsham. This church had been for years in a languishing condition, and it was expected the committee would report that it had lost its visibility. But when they met, the brethren in that place resolved to make one more effort for spiritual life. They immediately purchased a house for worship, and engaged Mr. L. to preach with them half the time for a year. A revival soon commenced, which continued through the spring and summer. In speaking of the circumstances, he remarked: "We came here to attend the funeral services of the church; but, when we came, behold, the dry bones began to revive!" During this revival, Mr. L. baptized about forty of the converts, and added them to the church. The prospects of the society were now flattering, and they immediately contracted to build a new meeting-house. He continued to preach with them one-half of the time, and divided the rest of it between Brunswick village and Harpswell. But while thus busily engaged, he was suddenly called away by death from his field of usefulness!

Mr. Lamb was highly esteemed and much beloved wherever he labored. His disposition was mild and pleasant, and his manners graceful and agreeable. As a Christian, he was humble, devoted, and ex-

emplary. As a minister, he was able, plain, and faithful; he shunned not to declare the whole counsel of God. Although not favored with the early advantages for literary acquirements which young men now enjoy, yet he possessed the peculiar faculty of making the most of what acquirements he had; and his stock of knowledge was constantly increasing, as he made observations on persons and things, and attentively studied the Word of God. His natural endowments were more than ordinary. He possessed a discriminating mind, a strong intellect, a vivid imagination, a good understanding, and a sound judgment. In his public discourses he was pointed, clear, instructive, and edifying. His language was usually correct and forcible; often sublime; and frequently he broke forth in such melting strains of heavenly eloquence, that the hearts of his congregation were imperceptibly drawn from earth, and borne away to converse with eternal scenes.

Christ and his cross was his favorite theme. He always strove to conceal himself behind his Savior, while, in glowing colors, he often portrayed the sufferings of the Lamb of God, and presented the glorious Redeemer as one that is Almighty and able to save. Still it was not his prerogative merely to ruffle the surface of the mind, and leave his hearers in doubt what had affected them; but, commending himself to every man's conscience in the fear of God, he would make them deeply feel that it was their duty and high privilege to live to Christ. His object was not to move the passions only, but

to impress truth upon the understanding, and plant right principles in the heart. Although modest in his deportment, and unassuming in his manners, yet he ever sustained the dignity of the ministerial office, and commanded respect from friends and foes. His counsel was eagerly sought and highly regarded by his brethren in the ministry, who esteemed him as a father in the gospel.

He was a decided friend of improvement. He zealously, and on all suitable occasions, advocated missions, education, temperance, Sabbath-schools, and support of the ministry. To the extent of his ability, he labored to promote system and gospel order in the churches. His faithful labors, in conjunction with others, in behalf of these objects, in the Bowdoin Quarterly Meeting, were appreciated by many; and, when he was taken from the walls of Zion, the friends of benevolence and improvement there felt, that a strong man had fallen in Israel. In these exertions he encountered much opposition, but persevered notwithstanding, and was highly instrumental in obtaining that state of wholesome order and discipline which now distinguishes the Bowdoin Quarterly Meeting. In his efforts, though prompt and fearless, he was mild and judicious; so that whatever opinions might be entertained of the particular measure he was advocating, no one could help honoring the motives by which he was actuated. His prudence and manifest sincerity disarmed many of their prejudices, who, under less favorable circumstances, might have remained unconvinced.

Mr. Lamb was no time-server. He never moved

hastily and without deliberation; but his purpose once fixed, he was not easily diverted from it. He never clothed himself in ambiguity, so that it was difficult to determine what position he occupied. When he spoke he was understood, and the ground he took was readily perceived. He never courted popularity; whatever might be the consequence to himself, he aimed to declare the whole truth, plainly and in love. Whenever reproof was needed, he pointedly administered it, even to his most esteemed friends. In a word, decision and firmness were prominent features in his character.

He lived agreeably to his profession. His private life did not neutralize the effects of his public labors, but was in harmony with them. He preached as though addressing immortal beings, soon to appear with him at the judgment seat of Christ; and he lived before them in a manner becoming a minister of the gospel. The seriousness and gravity which he invariably maintained in the pulpit, he preserved in all the walks of private life. Although affable, familiar, and accessible to all, he never indulged in levity or trifling conversation. In his business concerns, it was apparent to every observer, that his treasure was not on earth, but in heaven; and conscientious integrity was ever visible in them. In the family circle he was uniformly kind and agreeable; and, in his family devotions, regular and fervent. He was never idle, but always usefully employed; in visiting, conversation, reading, writing, and suitable exercise, his time was well appropriated. He exhibited remarkable mildness and

self-possession. A remarkable equanimity was always apparent in his feelings; never highly elated, and never melancholy.

He was deeply devoted. This appears from preceding observations. But, it may be proper to remark in addition, that he suffered severely from the effects of the disease which terminated his life, during nearly the whole of his ministry. Doubtless many, with his state of health, would have desisted from ministerial duties altogether; yet few healthy men have performed a greater amount of arduous labor in the same time. When almost prostrate with weariness and disease, he would say: "I shall soon put off this corruptible body, and then it will not be matter of reflection, that I have done too much for Christ."

He was not a sectarian. He was indeed decided in his principles, strongly attached to the people of his choice, and contended earnestly for the faith once delivered to the saints, as he understood it. Yet, he was far from being exclusive in his views, but was charitable and courteous toward his brethren of other denominations, and possessed their confidence in a high degree. He would not proselyte. A difficulty once arose in a neighboring church of a sister denomination; a majority of the members became dissatisfied, and sent a deputation to Mr. Lamb, requesting him to come and organize them into a Freewill Baptist Church; but, after obtaining a fair understanding of the case, he refused to go, saying that his work was to unite and build up, not to divide and destroy. He showed that he

loved all his heavenly Father's children, and would not sacrifice the general interests of Zion to promote any selfish or partisan purposes. It was a leading sentiment with him, that the church militant is one, and that the different portions of it should, on all occasions, strive for each other's welfare.

He was a valuable counselor. In resolving difficult questions, and the management of perplexing affairs in the church, his judgment was much relied on. His preaching was of a very practical character, affording an abundance of excellent instruction. A young preacher once requested his advice in relation to the method of preaching. The following, in substance, were his directions: "Before you preach in a place, endeavor to become well acquainted with the circumstances of the people you are going to address. Consider what their present condition most needs. Then study thoroughly the subject which you are to present them, and aim to adapt it, in every respect, to their circumstances and wants. Seek, by fervent prayer and devout meditation, to be deeply imbued with the spirit of what you communicate. In your preaching, be natural, in earnest, and to the point." He used to remark that the effect of much good preaching was lost from being inappropriate, not adapted to the condition and circumstances of the hearers; and that many preachers accomplish but little, for want of study and reflection.

Without being able to enter more into detail in relation to this worthy man, we hasten to the clos-

ing scene of his life. He had suffered much for years from a complaint, supposed to be the asthma; but was not confined to his room until a few days before his death. Sabbath, December 4, 1836, he preached twice in Topsham, and, in the evening, in Brunswick village. This was his last discourse, and was founded on Lamentations iv, 1, 2: "How is the gold become dim!" etc. These discourses were very solemn and weighty, and possessed the character to be expected of one, who felt that his work on earth was about done. At the close of this third service, he complained of indisposition, and was unable to take the lead of a social meeting which followed. Tuesday, of the same week, he was confined to his house. His case was not considered dangerous until a day or two before his death; but he frequently expressed doubts as to his recovery. During his illness he manifested great composure and resignation; feeling that for him to live was Christ, and to die was gain. He quietly yielded up his spirit to him who gave it, Wednesday, December 14th, in the forty-ninth year of his age. It appeared, from a *post-mortem* examination, that his disease was an enlargement of the vital parts. His heart was twice the size of that of a man in health, and was literally drowned in water.

At his funeral an appropriate discourse was delivered by Rev. Silas Curtis, from Psalm cxii, 6; and his remains were followed to the grave by a numerous procession, composed of relatives, ministers, members of the two churches, of which he was pastor at the time of his decease, citizens of the

place, etc. The feeling which pervaded the large assembly, convened on the occasion, seemed to say: "The community has sustained a great loss." During the summer of 1837, a powerful revival was enjoyed in the society to which he devoted the greater part of his life; and numbers of the converts, while relating their experience, referred their first permanent religious impressions to reflection upon his faithful admonitions, and particularly to the circumstance of noticing the inscription on the bosom of the corpse on the day of its interment: "Remember the words which I spoke unto you, while I was yet with you." Well might this text of Scripture be applied to this case: "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

CHAPTER IX.

BENJAMIN THORN.

BENJAMIN THORN was born at New Gloucester, Maine, March, 1779. He was the son of pious parents, who settled in Lewiston when he was only nine months of age. The town was then newly settled, containing only a few scattered inhabitants. He appears to have been interested in religion at an early age, owing to the deep interest and earnest faith of his saintly mother. When about seventeen years of age, he listened to the first Freewill Baptist minister, Benjamin Randall, who preached in Lewiston.

The religious views and doctrines of Mr. Randall were embraced by him, his parents, and quite a number of others, and formed substantially the basis of his life and ministry. About this time, or a little later, he made a journey, with his mother, on foot, some sixty miles, through an almost unbroken wilderness, to attend a Yearly Meeting, where he became much strengthened and edified, and resolved upon his future course of Christian labor.

In the year 1800, a few persons with himself were organized into the First Freewill Baptist Church in Lewiston, and, after nine years of earnest, painful, and prayerful consideration, he was ordained to the work of the gospel ministry. From a partial diary, we learn that his travels and labors were considerable, mostly confined, however, to the central and western portions of the State. Difficul-

ties common to those times were overcome, trials patiently endured, sacrifices cheerfully made, and many sinners won to Christ.

When the old Lewiston meeting-house, which stood about one mile east of the river, was removed to a more central location, the first church disbanded and re-formed at the then village. Mr. Thorn was deeply interested in the enterprise, though sternly opposed by many well-meaning individuals. He was re-installed in the new church, and preached the re-opening sermon of the newly-located and modeled house of worship. This discourse, though delivered many years ago, is still remembered with much distinctness, as of unusual merit and power. This movement of the church proved to be wise and sagacious. It was divinely blessed, and made a "corner-stone" in the edifice of their influence and strength there. He retained his membership with the Lewiston Falls Church up to within a few years of his death, when he became connected with a new Freewill Baptist church organization in his immediate neighborhood.

He was a safe advisor, a valuable aid, a real father in the gospel ministry. He devotedly loved the church of his early membership, without being narrow or sectarian in his feelings toward any other evangelical church, and he rejoiced in every evidence of improvement.

He was emphatically a self-made man. His common school advantages were very limited, not amounting in all to more than three months' attendance; still his knowledge of the English branches

was more than ordinary. Besides, he acquired a commendable knowledge of the Latin and Greek languages, knew something of the Hebrew, and mastered the French after he had passed his eightieth year. Naturally of a studious and philosophical turn of mind, he probed things to the bottom, seeking the course of events and phenomenon without trusting too much to the opinion of others, and was generally prepared to give a satisfactory reason of views entertained. While his hands were employed in daily toil, his mind was equally industrious upon difficult questions in both theology and philosophy. While others were asleep or too stupid for thought, his mind labored with an unwearied and most patient devotion. So that few persons have acquired a larger and more useful fund of knowledge.

Though his interest was great in moral and religious subjects, the material prosperity of his town was carefully cherished, not only in his industrious, temperate, and prayerful methods of life, but in the encouragements given by the weight of his entire influence to all forms of mechanical and agricultural interests.

Being the oldest inhabitant of the town at the time of his death, with a longer residence than any other person of eighty-five years, he was permitted to see great changes,—a wilderness brought into cultivated farms; a few log houses displaced for large, convenient ones; a few families grown to a population of eight thousand souls; the song of the cricket to the hum of thousands of spindles; schools, churches, banks, mills, public buildings,

seminary, and, at last, Bates College, honoring the town, and blessing it with intelligence, industry, wealth, and religion,—in all of which he sympathized and manifested a lively interest.

The private Christian character of Mr. Thorn was formed after the sterling piety of his mother and Freewill Baptists of those days; but more especially after the character of Jesus, whom he so warmly loved and admired. His integrity to Christian principle was never questioned; his hospitality and kindness were large and liberal; his honesty of purpose and dealings universally acknowledged; his general Christian character and standing were proverbially genuine and of the New Testament to the core; and every-where accepted without discount, especially where he was best known, among his own townsmen. These salient, moral qualities were impressed upon the early features of the town, and contributed not a little toward its Christian character, and in making Lewiston pre-eminently a Freewill Baptist community.

He was one of the best and most talented ministers of his time. His extreme modesty and fear of self-aggrandizement operated largely against public demonstrations of ability. He chose never to speak of himself in praise, or offer his advice and professional service unasked; hence, his position was somewhat retired and unknown; and many were unconscious of his superior ability, unless some special occasion or long acquaintance made it manifest. But what was wanting in self-confidence was more than made up in humility and trust in Jesus. He

ever felt that his true place was behind his brethren, "esteeming them better than himself," and the cross of his Master before all. His knowledge of the Scriptures was large and thorough, with explanations of difficult passages ever at hand. But few persons were ever blessed with a stronger memory, or used it to better advantage on biblical subjects. Chapters, if not entire books in the Bible, could be repeated by him verbatim in his last years, and with surprising skill and accuracy. This retentive memory of the Scriptures was evidently the source of much power.

A public discussion was at one time held between him and a prominent Universalist minister of five days' continuance, when his opponent begged leave to withdraw, without ever venturing another. He preached some very able sermons in support of future endless punishment. One of special interest and strength was preached a few years before his death, which, with some other discourses, would be valuable for publication.

Having a large family of ten children to support, and entirely dependent upon his own labors, he was obliged to work with his hands while he preached what he could. He did not receive, in all his life, one hundred dollars for his services in preaching. The early views and usages of the denomination were guarded with a jealous vigilance and fidelity,—genuine reform, education, and Christian development, were heartily welcomed and sustained by manly co-operation; while affected wisdom, innovation, and spurious improvements were utterly

loathed and driven far away. He hailed the birth and location of the Maine State Seminary as a harbinger of good, and offered prayer at the laying of the corner-stone. He encouraged students in preaching, and cultivated a very pleasant acquaintance with them.

A Christian education made practical, as well as the moral reforms, found in him an early, firm, and most consistent supporter. No fluctuation of others, or change of public opinion, ever moved him in his purposes of justice and liberty toward the oppressed, and the sternest opposition to the rum-vending and drinking habits of society. Firmly planted on the truth, no storm unsettled his faith, and, for long years he stood a beacon light on the mountain top of moral and religious principle, and many were won to the glorious standard with him.

Born in the midst of the Revolutionary War, he imbibed its patriotism, which continued unabated to the last; being especially marked and vigorous in the national struggle over rebellion and slavery. His five grandsons fought long and bravely in their country's cause, sustained by the deepest sympathies and prayers of their aged veteran sire.

Mr. Thorn labored and enjoyed revivals of religion, both in the villages and in his own neighborhood, and never better than in his last days. His vigor of mind and body continued unabated, so that he looked and appeared more like a man of sixty-five than eighty-five, and some of his best discourses were preached only a few days before his death. His last sickness was short, his work was done, and

he was all ready to depart and be with Jesus. Peaceful and trusting he fell asleep on Sabbath eve, December 4, 1864, aged eighty-five years and nine months, calm as the setting sun of mid-summer, cloudless and glorious, for the new morn of an endless day. He left an aged and infirm widow of eighty-three years, who had been in very deed a most devoted wife and mother for nearly sixty-five years; kind and faithful children, and many grand and great-grandchildren, to mourn their loss, though to him infinite gain.

CHAPTER X.

SAMUEL BURBANK.

SAMUEL BURBANK was the son of Samuel Burbank, a native of Rowley, Massachusetts, and of Susanna Graves Burbank, a native of Brentwood, New Hampshire. Samuel was born in the latter town, June 17, 1792. In March, 1794, the family moved to Newfield. His father was mostly a farmer; a man much in business as town clerk, selectman, land-surveyor, and school-teacher; with a family of seven sons and six daughters, of whom Samuel was the oldest; consequently much of his minorage was spent in the family employment, with only something more than the usual advantages for acquiring an education.

The mind of Samuel was very early inclined to search for knowledge. Books were the chosen companions of his boyhood. The leisure hours of the day and many long evenings were devoted to study. His parents have related of him that, not unfrequently when young folks spent an evening in the family, he would devote the time to reading, and do little else than look up and bid them good evening on their leaving. Such a thirst for knowledge met with encouragement from his father especially, who afforded him his own assistance and such facilities for learning, as the times and a large family to support, would allow him to do. At an early age he was qualified to instruct school, and engaged in an

employment so congenial to his turn of mind. When eighteen years of age, he attended South Berwick Academy one term, and, before he was twenty-one, had gone through a regular course of study in astronomy under the instruction of Dudley Leavitt, the natural mathematician of New Hampshire.

But little is known of his early religious impressions. A mind so actively inquisitive as his, was doubtless often and early exercised with the subject of religion. Somewhere near the last-mentioned period, when he had finished his studies with Mr. Leavitt, he resumed school-teaching in Newfield. Here, in an early part of the season of 1814, a religious revival commenced, and was especially powerful in that part of the town where he was instructing. A number of his scholars had experienced emancipating grace; others were under deep convictions for sin; the Holy Spirit was striving upon the heart of the teacher. One day, in a very especial manner, God's presence and a deep solemnity seemed to settle down upon the whole school. The business of instruction and study ceased. Several fell upon their knees and begged for mercy. Some prayed; some praised God. One of the scholars, a girl of twelve years, in earnest exhortation besought her teacher to give his heart to God. For some time under serious awakenings, he could no longer withstand,—he fell upon his knees and engaged in prayer for his own soul and for the scholars. Others prayed. The whole school was in a "flood of tears;" and the scene was truly

interesting and affecting. He, however, soon obtained a witness that his sins were forgiven, and his pardon sealed. Their sighs were now turned into songs, and their prayers into praise; and, in fact, the school-house into a worshiping temple, and the school-master into a preacher. This was an event of July 16, 1814. The revival continued to progress until more than one hundred were hopefully converted to God. This remarkable work of grace was far-reaching in its effects.

If Mr. Burbank had not experienced religion, he probably never would have been worth any thing but his books; by which is meant that his thirst for the acquirement of knowledge would have been so the ruling passion of his heart as to have drawn him off from all other duties. But his conversion was indeed an era of change. The Bible now became his greatest book of study. He felt that he was not to live to himself alone; an interest for the souls of men filled his heart; and he faithfully improved upon his gift. He made a public profession of his faith, and was baptized by the Rev. John Buzzell on the 16th of September, just two months after his conversion. From that time, like the eunuch, he went on his way rejoicing. Immediately he conferred not with flesh and blood, but boldly bore his testimony for Christ. He gave himself more especially to the study of the Holy Scriptures, and soon became a very acceptable preacher, God testifying of his gifts. He was ordained to the work of the Christian ministry, as pastor of the Newfield Church, on the 16th of Sep-

tember, 1816, just two years from his baptism. He was then twenty-four years of age.

From his ordination till 1825, he continued his pastoral relations with this church, discharging the duties of pastor to the acceptance and building up of the church, and the satisfaction of the community. As a minister, he was not what would be termed a revival preacher, though he labored in many revivals; but his sermons were instructive, always containing something new. His was a pastoral gift. During this period he traveled some abroad, and preached some in New Hampshire, Vermont, and Canada. In 1822, he married Miss Nancy Drew, daughter of Deacon Joseph Drew, of his own town. While his residence was here, he published for several years before the *Morning Star* commenced, the *Freewill Baptist Register*. The plan of this little annual he originated, made his own astronomical calculations, and published it on his own responsibility about nine years, when he relinquished the copyright to the Freewill Baptist General Conference. In 1825, when the company for publishing the *Morning Star* was ready to commence that paper, he, being appointed agent and junior editor, removed to Limerick, in which village nearly all the last twenty years of his journey of life were spent. This change forms a new era of his biography.

At Limerick, in addition to the arduous labors as agent and editor of the *Star*, he preached constantly on the Sabbath; half of the time for the first three or four years with the church in Limerick. For the period during which he was engaged for the *Star*—

three years as agent and seven as editor—he could not travel abroad extensively. He was, however, much on councils for organizing churches, ordaining ministers, etc. He also attended some five of the first General Conferences, in which few of the delegates were more active in the religious business of this body. The public need nothing to lead them to acknowledge how unsparing and successful were his labors to sustain the usefulness of the *Morning Star* during its first seven years of publication.

Since its removal to Dover, New Hampshire, he has written comparatively but little for the press. From the time that his agency and editorship of the *Star* closed till the close of his life, it must be left to each one's own conclusion whether his usefulness was any less than before. Others had been raised up to fill these places, and a portion of his time was employed somewhat differently. For the last fifteen years he did considerably in the way of settling estates, acting as guardian for orphan children, and, for the term of eight consecutive years, filled the office of County Treasurer for York County. He so performed these duties as to acquire very many friends among the business, as well as religious, community. After several years of residence in Limerick, he declined taking the pastoral care of the church in that village, or preaching statedly for it, believing that the cause would be better promoted by his laboring elsewhere, and this church engaging the constant pastoral charge of another man; yet, to the last, this church enjoyed the benefit of his counsels and support. The churches of

Newfield and of Brookfield considered themselves under his pastoral care for several years, in which places, as also in Wakefield and Buxton, he preached much, and with more or less of the divine blessing.

During the thirty years of his ministry, he may not have preached so much as many of the early ministers have done for the same period; but, in the various ways in which he has been employed, he has been diligent. He has attended a very large number of funerals, for which some have judged him to possess a peculiarly happy faculty; has solemnized very many marriages; and baptized a goodly number in the several places where God has blessed his labors. The exact number in either of the above cases is not known. He was called an excellent counselor; and this quality was often called into exercise in religious matters, and not unfrequently in other affairs. He was quite constant in his attendance upon Yearly and Quarterly Meetings, over which he was frequently chosen to preside. In his own family his religious duties were constant, as one can attest from three years' membership in his family; and it was among his last wishes that the family altar should be sustained after his departure.

During the whole period of his membership in the Freewill Baptist denomination, its interests and prosperity lay near his heart to the last. He was with the denomination in its struggles, its progress, and improvements,—feeling a lively interest in the causes of missions, temperance, Sabbath-schools, and

education. He labored much for Zion's prosperity. But God called him away in the midst of his usefulness. His sickness was short and distressing. Precisely two weeks previous to his death, he was presiding as moderator in his Quarterly Meeting. He left a wife and five children, numerous friends, and the church of Christ behind, to mourn in their bereavement. He closed his earthly sojourn, September 24, 1845, at his residence in Limerick, aged fifty-three years.

CHAPTER XI.

MARTIN CHENEY.

MARTIN CHENEY, the fourth of six children, was born in Dover, Massachusetts, August 29, 1792. His father and one of his grandfathers served in the War of the Revolution, and, to the best of young Cheney's knowledge, the coat-of-arms of his ancestors was, "Poverty, Honesty, Piety." The meager privileges enjoyed for mental improvement were highly prized by Martin. At an early age he imbibed a strong love for reading, and, to satisfy this early intellectual appetite, nearly the whole of a village library was devoured. He desired very much the advantages of a collegiate education; but this wish, owing to the limited pecuniary resources of his father, was never gratified.

Recovering from a severe illness, he went to Boston to reside. After remaining a year or two, he became much dissatisfied, and went to Olneyville, Rhode Island, where resided his oldest brother. In 1813, he married, and, two years after, removed to Brooklyn, Long Island, and engaged in business in New York. Meeting with sad reverses of fortune, he returned to Rhode Island, where his wife soon died.

In the meantime, although piously instructed, his descent to moral ruin was rapid and fearful. But during the winter following his second marriage, he was alarmed at his condition, and finally arrested

in his downward career. After many severe mental struggles, between hope and fear, he became a penitent believer in Christ. He was baptized in June, 1821, by Rev. Zalmon Tobey, and united with the Second Baptist Church in North Providence.

He immediately took an active part in social meetings of worship, which, from his former course of life, created no little sensation. He, however, went forward in the discharge of duty, and, in November, 1823, was invited by the church to preach his first sermon. He was found, upon examination, to be anti-Calvinistic, and favorable to free communion. He was advised to unite with some other religious body entertaining similar views. Accordingly, he joined the Fourth Church in Providence, which granted him a license to preach. He commenced his public labors where he ended them,—in Olneyville, his chosen place of residence. After making a tour as an evangelist in the eastern part of Massachusetts, and becoming connected with the Union Conference, he was formally set apart to the work of the ministry in April, 1825.

His ministry in Olneyville was eminently successful. A house of worship was erected and dedicated, and a church organized, which, from eleven members, increased to four hundred. For nearly thirty years, with very few and brief interruptions, his ministerial labors were continued with this church with unabated ardor and zeal. During this period, some seven or eight hundred have belonged to this church, the fruits, under God, of his un-

wearied labors. Few men have held so long a pastorate with equal success. Though principally confined to one locality, he was generally and favorably known, both within and without the State. But, in the midst of his usefulness, he was cut down by the hand of death, January 4, 1852, aged fifty-nine.

His "Life," written soon after his decease by his friend and successor, Rev. Dr. Day, was published, in which is drawn a beautiful portraiture of his character as a minister and reformer.

The following letter on "Free Communion," written at Olneyville, December 8, 1837, is a fair specimen of his style, in the discussion of controversial subjects:

"I will, with pleasure, offer a few considerations, which have satisfied me of the propriety of admitting unbaptized persons to the Lord's Table.

"1. There is nothing in the New Testament which expressly prohibits it. Under the Jewish dispensation it was said, 'No uncircumcised person shall eat of the Passover.' This was express, and left no room for doubt. A similar declaration, under the Christian dispensation, would decide the question, but there is none.

"2. It agrees with the spirit of the gospel of Christ. That spirit is 'charity, which beareth all things, hopeth all things, and believeth all things.' That spirit is embodied in the saying of Christ, 'Whatsoever ye would that men should do unto you, do ye even so to them.' It agrees much better, we think, than the opposite practice, with the sayings of Jesus and his

apostles; as, for example, 'Forbid him not.' 'He that is not against us is on our part.' 'Him that is weak in the faith receive ye, but not to doubtful disputations.' 'Why dost thou set at naught thy brother; for God hath received him.' Here, we perceive, that we are commanded to receive a Christian as a brother, although there may be a difference of opinion; and how our close-communication brethren can avoid the charge of setting at naught their brethren, and of rejecting those whom Christ has received, I know not.

"4. Because it offers no violence to the best and holiest feelings of my heart; it allows my hand to follow my heart, and to meet my brother in every place and point in which we are agreed.

"5. Because, by thus doing, I avoid the difficulties of the opposite course. Not to mention what has been said, the opposite course presents serious difficulties; for, either I must require perfect agreement in sentiment, in order to approach the Lord's Table, or I must, as most of my close-communication brethren do, preach, and pray, and sing, and enter into all the benevolent enterprises of the day with my brother who differs from me, unite with him in sweet, solemn, holy exercises, and yet refuse to unite with him in an ordinance in which we both are agreed; which is glaringly inconsistent.

"If our close-communication brethren ask us, why we commune with unbaptized persons, we answer, for the same reasons that you pray, preach, sing, and worship with them; and it is for our brethren of this faith to show why they do the one, and re-

fuse the other. If they are unable to do this, their inconsistency is manifest.

“6. Because there is no evidence, that I have ever seen, which satisfies my mind that baptism is prerequisite to communion. If the advocates of strict communion can produce satisfactory evidence of this, the question is settled in their favor; if not, it is equally certain the question is settled against them.

“1. It is not pretended that there is any express command that we must be baptized in order to approach the Lord’s Table, or any express command prohibiting unbaptized persons from coming to this ordinance.

“2. There is nothing in the nature of the two ordinances, which makes one necessarily dependent on the other. If we look at the design or services of the two ordinances, we see nothing that necessarily connects them together.

“3. And as to the order of the two institutions. If it should be admitted that baptism stands first in the order of its institution, this, of itself, seems to me to be too slender proof to establish a necessary connection; or that one must be attended to first or the other is of no effect. At the same time, let it be observed, that, if this argument be of any force, it will not be difficult to show that the Lord’s Table was surrounded before Christian baptism was instituted. I will only add, under this head, that if baptism is not a prerequisite to communion, I know not how, as a minister of Jesus Christ, I can obey his commands, and refuse to admit a believer to the

Table of the Lord. 'Teach them to observe all things that I have commanded you,' says Christ. To commemorate his death is one of those things; but, when they are about to do one of those things, I forbid them. What authority have I for this? If it be answered, Your authority is, 'Baptism is prerequisite,' I reply, prove this and the question is at rest.

"7. Because the objections which are brought against the practice are not solid, and may be easily removed.

"These are: 1. That it leads to the neglect of baptism. 2. That it allows unworthy persons to come to the Lord's Table. 3. That it is inconsistent with our practice of refusing unbaptized persons membership in our churches. To the first, we answer, that experience tells us that admission to one of the ordinances has never led to the neglect of the other; and, it would be passing strange if it should. A person is admitted to the Table of the Lord. Why does he come? Because the Savior, whom he loves, has commanded it. Will obedience to one command of the Savior, whom he loves, be likely to lead him to neglect another command of the Savior? Surely not.

"To the second, we reply: That the admission of unbaptized persons of good Christian character, lays us under no obligation to admit unworthy persons. It should be borne in mind that the church, by communing with unbaptized persons, does not surrender a particle of her authority to exclude unworthy members; besides, the objector should re-

member that baptism is not a sure and certain barrier against the admission of unworthy communicants.

“To the third and most plausible objection, namely, the charge of inconsistency, we reply, that when our rule of action, by which we are governed in admitting members into the church, and persons to the Lord’s Table, is understood, the supposed inconsistency will vanish.

“What is the rule as to the Lord’s Table? It is: 1. Satisfactory evidence of Christian character. 2. Agreement as to the authority and perpetuity of this Christian ordinance, and the time and mode of its observance. Without being a Christian, no one can properly observe a Christian ordinance, and, without an agreement in the mode of its administration, no union can take place. All professed union without agreement is hypocrisy. What is the rule as to the admission of members into the church? 1. Satisfactory evidence of Christian character. 2. Agreement in the mode of building the church. You see that the Episcopalian and Congregationalist can not unite in building the church, although they may be Christians without surrendering their views of church government; but they can come to the Table of the Lord together. And why? Because in this they are agreed. Now, we ask our opponents, where is our inconsistency?

“We pray with our unbaptized brethren,—but why? 1. Because they are Christians. 2. Because we are agreed that prayer is a Christian duty. We sing and worship with them for the same reasons,

and we would unite with them at the Lord's Table for precisely the same reasons. We pray, and sing, and preach with them, for precisely the same reasons that we commune with them. We admit them to the Lord's Table because, being Christians, we are agreed in the thing to be done, and how to do it. We refuse them admission into the church, being Christians, because we are not agreed in the thing to be done, and how to do it. Where, then, is our inconsistency? Not with us, but with our opponents, who pray, and sing, and worship with unbaptized persons, and then refuse to commune with them, without assigning any reason, which will not be equally conclusive against their uniting with them in any acts of religious worship. The views which I have endeavored, for the first time, to commit to paper, command the assent of my judgment, and the best feelings of my heart. That you may have health, and wisdom, and heart, to advocate them, and every other truth, may God grant."

CHAPTER XII.

SAMUEL B. DYER.

SAMUEL B. DYER was born at New Market, New Hampshire, on the 21st of March, 1779. When about three years of age his parents removed to Pittsfield, where he spent his youthful days. His advantages for an education were exceedingly limited. From a child he was trained to hard, manual labor, which so invigorated his system that he possessed one of the best physical constitutions.

At the age of sixteen he gave himself to God, under the preaching of Rev. Aaron Buzzell, whose faithful labors in the gospel were crowned with abundant success in Pittsfield and Gilmanton. It was a maxim of his from childhood, "first to know duty, and then to do it." Hence, he counted the cost and dug deep, that he might build on a sure foundation; and he carefully investigated all important points of duty before engaging in them. In September, 1798, he was baptized by Benjamin Randall, and united with the Freewill Baptist Church. Having performed this duty, which he then believed he had too long neglected, he was very happy, and greatly strengthened in his Christian course, especially in the improvement of his gift in prayer and exhortation.

Being cotemporary with Rev. David Knowlton, senior, and his two sons, David and Ebenezer, with many other Christian friends in Pittsfield, his situa-

tion became delightful, compared with what it once was, when unreconciled to God. In this situation, he won the esteem of very many for his genuine piety and sterling character.

On the 5th of May, 1801, he was married to Mrs. Abigail Fogg, and, about one year after, they settled in Nottingham, where Mr. Dyer sat up his trade as a clothier. He was poor in this world's possessions; had the care of a rising family, and the support of his aged parents. He usually labored in his mill from twelve to fifteen hours a day, and not unfrequently whole nights, to meet his engagements. But all of this his vigorous body and mind would have well sustained, had it not been for a thrilling impulse that daily filled his heart, "The souls of men,—the souls of men are perishing! Go thou quickly, and minister unto them the Word of Life." He was not disobedient to the Holy Spirit's call, but ready to say, "Here, Lord, am I, send me." There was but a small number of professed Christians in Nottingham when he commenced preaching in that place, but the company of the faithful soon increased. Souls were converted, and many added to the Lord in that town, and in several other places where the faithful mechanic went to preach the gospel.

On the 7th of March, 1804, he was ordained at Nottingham, and subsequently took the pastoral charge of the Freewill Baptist Church in that town. It was soon apparent to his friends that he was one of that class of men, designated by Solomon, whose gift should make room for him, and

bring him before great men. During his ministry in Nottingham he was blessed with several revivals; also, in Barrington, and in what is now Strafford, as well as in other places.

Mr. Dyer soon became extensively known to the public, and highly esteemed as an able minister of the New Testament. His calls to attend marriages, funerals, baptisms, etc., became so frequent and pressing, that he had to relinquish his clothing business, and purchase a farm as a home for himself and family. As he sustained himself, principally by his own labor,—though highly esteemed by the people of his town, who elected him three times to the State Legislature,—he believed it to be his duty to leave that place for a more enlarged field of gospel labor, and where he could devote more of his time to his ministerial profession. Accordingly, in the spring of 1822, he removed to Loudon, pursuant to a call from the Freewill Baptist Society in that place, where he purchased a good farm and was well supported. Under God, he soon gathered a large church, that prospered well for the most of the time while he was their pastor.

Notwithstanding all his prosperity, temporally and spiritually, in Loudon, a sore trial awaited him; for, on the 9th of August, 1825, the wife of his youth, and the mother of twelve children,—eleven of whom were then living,—was taken from him by death. This deplorable loss stirred within him all the fervor of his noble soul; but he bore it with manly fortitude, believing that the loss of one of the most pious, amiable, and industrious women,

that ever blessed a minister of the gospel, was her eternal gain.

During Mrs. Dyer's last illness, she expressed an earnest wish that her husband might marry again, so that her family of children might have some one to take charge of them, who would be interested in their welfare. In compliance with her wish, on the 21st of February, 1826, he married Mrs. Jemima Clough, in whom he and the children found all that economy and benevolence of feeling toward them, could be expected from one of her good Christian character.

On the 18th of November, 1837, the second wife died. His children being nearly all grown up to manhood, he resolved on selling his farm, spacious buildings, stock, etc., to help educate some of his children, and to assist others who were residing in the State of Ohio. The free suffrages of the town of Loudon had elected him some three or four years to the General Court; and twice he was chosen Senator in that district, but only served one term. As he was resolved on visiting his children in Ohio, he declined serving the second term after he was legally elected.

After his return from Ohio, he was quite disconsolate, but persevered in the glorious work of preaching the gospel, and his labors were abundantly blessed. On the 12th of December, 1838, he was married to Mrs. Betsey Morrill, of Gilmanton, a lady possessing respectable accomplishments, and a good estate. In June, 1839, he removed from Loudon to Deerfield, where God blessed his gospel

labors in the most signal manner. Hundreds were converted, many of whom were among the most respectable inhabitants of the town. He baptized between one and two hundred in that revival. The old meeting-house being consumed by fire, the church and society erected a new and spacious house, where Mr. Dyer preached regularly until 1844. He then resigned his pastoral charge of the church, but not his membership. In 1845, he was chosen one of the Representatives of the town to the General Court.

During the time of his being an ordained preacher, which was more than forty-two years, he baptized many hundreds, the exact number we have no means of knowing. He solemnized between seven hundred and one thousand marriages, and preached nearly two thousand funeral sermons. He took a deep interest in the Deerfield and Nottingham Quarterly Meeting. He attended for the last time with them on the 5th and 6th of September, 1846, prayed at the ordination of two young ministers, and his soul was so led out, while tears rolled over his manly face, that many remarked that his effort in prayer exceeded any thing that they had ever heard at an ordination. Others remarked to their friends on arriving home, that they would never hear Mr. Dyer pray again; that his work was about done, and that he would soon go from labors to rewards.

The disease that terminated his useful life was typhus fever, which ended in quick consumption. He was attacked with that fatal fever just one

month after his memorable prayer at Nottingham. His sufferings were severe, and his convictions were that his Heavenly Father was about to call him home. In view of this, he settled all his business relative of his earthly estate, and subsequently gave orders concerning his funeral, named the minister whom he wished might preach his funeral sermon, and the place where he wished to be buried, etc. He retained his reason to the last moment of life, and, during his whole sickness, was calm as a summer's morning, often expressing a fervent desire to depart and be with Christ. On the Sabbath before his decease, while several of the church and others were present, he gave them his last exhortation, with that usual feeling and pathos that characterized all his religious exercises.

Just before his immortal spirit took its flight to the spirit land, one of his daughters said to him, "How does it appear to you now, father; can you say all is well?" He looked on her, and then on his hands, and said: "Is this death? Yes, this is death, and blessed be death; sweet is death!" These were about his last words. Rev. Daniel P. Cilley called in a few moments to see him; but that voice that had animated thousands had lost its power, yet he knew Mr. Cilley, and pressed his hand with looks full of expression and heavenly meaning. In a few minutes after this he quietly breathed his last, and his happy spirit returned to Him who gave it. Thus died this venerable servant of God on Thursday afternoon, November 19, 1846, aged sixty-seven years and eight months, lacking two days, having

been confined to his house six weeks and three days. The funeral services were performed on Saturday, 21st, in the forenoon, at the meeting-house, in the presence of a large and mourning congregation, and eight ordained ministers. The sermon was preached by Rev. Enoch Place. The procession then went eighteen miles to Loudon, to lay his remains by the side of those of his two wives.

To delineate the character of such a man as Rev. Samuel B. Dyer is no small work. As a husband and father, he was provident and kind; as a Christian, unusually solemn and devoted; as a minister of the gospel, persevering and prudent. His talents were of a high order, and, had he been well educated, he might have shown as one of the brightest stars of the church. He was naturally eloquent; his voice was strong, clear, and smooth. He possessed a strong mechanical genius,—prayed, preached, and did every thing by system. He rarely, if ever, preached a sermon without weeping, and, in this respect, imitated Jesus and St. Paul. His gift to pray and preach at a funeral exceeded those of ministers in general. As a statesman, he was indefatigable. If he had any faults, one was, being too tenacious of his own opinion. He stood a little less than six feet; had a fine, commanding form, and open countenance, with full, black, expressive eyes, and black hair, and was a fair young-looking man for one of his years, with a gait remarkably erect and firm.

CHAPTER XIII.

SAMUEL HATHORN.

SAMUEL, son of James and Mary Hathorn, was born in Bowdoinham, Maine, September 14, 1794. His mother's name before marriage was Mary Thwing. The family consisted of one brother and three sisters older than himself, and one brother and two sisters younger.

The facilities for acquiring an education being very limited at that time, and his natural temperament in his younger days, being more inclined to active physical labor than to study, he acquired but a comparatively limited education, a circumstance which he very much regretted in after life, and for which he earnestly labored to atone in his studious habits, and his assiduous and energetic application to his calling in the gospel field. He was converted in a revival under the labors of a man named Asa Foster, in the year 1817; but it is not certain that he ever united with any church until the organization of the First Freewill Baptist Church in Bowdoinham, in 1825, when he became one of its members at the time of the organization. His conversion was such as to indicate a thorough change in his heart. It was evident that the indomitable energy and perseverance, which had ever been prominent characteristics of his whole life, were entirely consecrated to God and enlisted into his service. His

conversion was clear, his faith strong, and he loved to "tell what the Lord had done for his soul."

In the autumn of 1819, in connection with two other young men, he purchased land, and they set about clearing it up for cultivation; but, while laboring at his employment, he was the means of stirring up the children of God, holding meetings occasionally in various neighborhoods, not as a preacher, however, but as a living, working Christian, of which, alas! there are too few. In January, 1821, one of them left his associates for the work of the gospel ministry, feeling that the word to him was, "Go." When he informed Samuel of the feelings that led him to forsake him in their worldly pursuit, Samuel replied: "Go, and I will do the best I can." But soon the word to Samuel was, "Sell that thou hast, and come and follow me." After about two and a half or three years' labor on the land they purchased, it was sold at a sacrifice, and Samuel was clear of his embarrassment, and ready to enter the gospel field with his companion.

His gospel ministry, however, can not be said to have been marked with very striking results until the summer of 1825. Yet it was evident that God was with him, and many had been quickened, and some converted, through his instrumentality. But his first field of labor, as he always termed it, was pointed out to him by the providence of God, in what is now the locality of the Second Freewill Baptist Church in Bowdoinham, then called the "Rock River" neighborhood. Here he commenced

his labors in September, 1825, and the Lord blessed him with a glorious work of grace, from which grew the first church of Freewill Baptists in that town. And here he continued to labor at various intervals, with good success, almost to the end of his life. He was licensed by the Bowdoinham Quarterly Meeting in October of that year, and ordained by a council sent by the same Quarterly Meeting, on the 12th day of January following. The council consisted of Revs. George Lamb, Abiezer Bridges, and Joseph Robinson.

From the time of his ordination he continued his ministerial labors within the limits of the Bowdoin Quarterly Meeting mostly, for five or six years, after which he extended them to different portions of the State, often returning to the place of his first labors, bringing heart-cheering intelligence of the success of God's work in the various sections of the gospel field through which he traveled, and always coming in the "fullness of the blessing of the gospel." In 1832, he was married to Miss Elizabeth Newell, of Bowdoinham, formerly of Massachusetts, who proved a helpmate indeed in his calling.

Having been drawn in his feelings to the Western States, as an important field of gospel labor, he left in the fall of 1836 for the State of Indiana, continuing to labor in that section through the winter and following spring, and returning in the summer of 1837. In 1838, he again left for Indiana, accompanied by his companion, and, choosing as their field of labor and place of residence, the town of Milan, in the county of Ripley. In the

winter and spring of 1840, he visited the churches of the Meigs Quarterly Meeting, in Southern Ohio, where revivals followed his labors in Rutland and Wilkesville. After spending some three years in Ohio and Indiana, he returned to the place of his early years. From 1836 to 1844, we find him four times in the Western States, making some five years or more spent in that region.

April 7, 1847, he writes: "God is answering the prayers of his children, and rewarding the labors of his servants in Ripley and Jennings Counties, Indiana, in pouring out his spirit, reviving his saints, converting sinners, and adding to the ranks of the anti-slavery cause. I received an invitation to go to Graham Forks, in the vicinity of the town of Marion, and hold a protracted meeting. I sent an appointment accordingly about the last of February; but when I arrived, I found it was the time of the Calvinistic Baptists for monthly meeting; that there had been a division in the church on the subject of slavery, and that an anti-slavery church had been formed. I therefore adjourned my meeting to the close of the Baptist meeting on the Sabbath. I then arose in the congregation, and stated that I was a stranger and a Freewill Baptist minister; that I had come fifteen hundred miles to preach the unsearchable riches of Christ; that, by divine permission, I would preach the gospel at three o'clock that afternoon; that it had been proposed to me to hold my meeting at the school-house, but the friends could decide that question.

"A gentleman arose and observed that the meet-

ing-house was already warmed and the most convenient. Another stated that the Trustees had the control of the house, and they were not present. Another said that the stranger proposed to preach the gospel, and it was a hard case if the gospel could not be preached in the meeting-house. 'We have decided that this, that, and the other, should not be preached in it, but not that the gospel should not.' A vote was then taken and carried that I should occupy the meeting-house. I continued the meeting at the house till Monday night, when the reformation had commenced.

"I was charged with preaching abolition doctrine, for I had quoted Paul to the Hebrews, 'Remember them that are in bonds as bound with them; and them which suffer adversity as being yourselves also in the body.' Also Isaiah, 'Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?' We then moved the meeting to the school-house, where we have seen the glory of God and his power in the conversion of sinners and the reclaiming of backsliders. I have labored here eight days with great satisfaction and encouragement. Last Sabbath I baptized and added eleven to the anti-slavery church, which has adopted a Freewill Baptist Constitution, and made request for Freewill Baptist preaching. There is a good revival spirit in this church; and others will unite with it as soon as they have an opportunity to be baptized. There is another church, about four miles from this,

constituted on the same principles, and under similar circumstances."

In all his travels, whether East or West, to preach Christ was his beloved employment, although he was not slothful in temporal business as it became needful. In the summer of 1852, consumption deprived him of his worthy and pious companion. But his loss was her gain. She died in full assurance of a glorious immortality.

In July, 1853, he was married to Miss Cordelia Clough, of Litchfield. He and his companion spent the following winter and spring—1854—in the Western States, and, on their return to Maine in the summer of that year, he purchased a small but very convenient and productive farm in West Gardiner, on which he resided with his companion in a most happy manner, until removed by death. After a life of incessant toil in the gospel field, he seemed to enjoy the quiet rest of his own happy earthly home.

Although provided with a comfortable earthly home, he rested not from the work of the ministry, so far as his failing constitution would permit. He continued in the field till nature gave way to the inroads of disease. He sought for medical assistance, but all proved ineffectual, and he, at first reluctantly, but subsequently cheerfully, resigned his earthly labors, and prepared for his heavenward journey, with the full assurance of entering that eternal rest that remains to the faithful.

He preached his last sermon on the 30th of May, 1858, on Bowdoinham Ridge, from Hosea vi, 3. In

the course of his remarks, he made the following allusion to himself: "I have believed for many years that the Lord would be with me in the time of affliction and suffering; but I did not expect that uninterrupted happiness, that continued heavenly peace and joy which I now feel. All is light before me."

The following week he visited the place of his first gospel labors, taking leave of his friends and children in the gospel, in a most calm and affectionate manner. At this time he made known the arrangements which he had made for his funeral, and all his business affairs, remarking: "I always thought God would give me the victory when called to die; but I did not expect it would come so easy. I expected to have a great struggle for it; but how gloriously I am disappointed! It has come to me without any apparent effort." A few days after this he attended a session of the Bowdoin Quarterly Meeting, at West Gardiner Center, and gave an exhortation full of the Holy Ghost and wise counsel.

Thus he closed up his active and successful life in the ministry, and retired to his own quiet and comfortable home to await his appointed time, till his change should come. As his physical strength failed, and his frail tenement bent downward to the grave, his inner man was renewed, day by day, and revealed to him the portals of eternal glory. He noticed every symptom of approaching death with manifestations of the greatest joy. In the morning before he died, he desired his companion to find a favorite hymn, and he wanted it sung when he was

going over Jordan. Although he had been able to speak only in a whisper for ten days, about the middle of the afternoon of that day, he requested that all should be called into his room, saying that he had a song to be sung. When all were seated, he commenced and sang one verse. When he had finished singing, he said he was ready to hear those other verses sung. While they were being sung, he was very much animated, and appeared very happy; but nature soon yielded to the slumbers of death, and his spirit took its upward flight, December 13, 1858. His age was sixty-four. Thus was fulfilled the word of inspiration, "Mark the perfect man, and behold the upright; for the end of that man is peace."

Agreeably to his own request, funeral services were performed by Rev. John Raymond, assisted by several others, at West Gardiner, on Thursday following his death, when his remains were conveyed to the third church in Bowdoinham, of which he was a member, attended by his widow and other friends, and services were performed on the following day by Rev. C. Quinnam, pastor of that church, assisted by several others in the ministry, after which his sleeping dust was consigned to its quiet resting-place, to await the glorious morning of the resurrection.

As before stated, he was possessed of a remarkably energetic temperament. Every moment, and every talent he faithfully improved. With him there was no idling, no dozing away the swiftly-passing moments of life in useless speculations,—no

rusting out. He loved labor, and the labors of the gospel furnished him with a favorite employment. He kept an account of the number to whom he administered the ordinance of baptism, from which we learn that it was thirteen hundred and fifty.

He was instrumental in gathering many churches, and in the conversion of many souls. A very large portion of his ministerial labors was spent in reformatations, for which his gift was more particularly adapted. In truth, he was a successful minister of Jesus Christ, and may his worthy examples and gospel labors confer their legitimate influences upon many others in the gospel ministry, that their lives and labors may be as useful, their end as peaceful, and their rest as glorious.

CHAPTER XIV.

DAVID DUDLEY.

DAVID DUDLEY was born in Mount Vernon, Kennebec County, Maine, July 16, 1791. He was deeply impressed with a sense of his sins when but seven years of age. His conviction returned with much strength when nine years old. But he felt that "no man cared for his soul," which is often too true of children. At thirteen years of age, in a powerful revival in his native town, he experienced relief from his sense of condemnation, and enjoyed peace of mind. He felt it an immediate duty to confess Christ before men. He was unwilling, however, to do this, and so fell into darkness and condemnation, which continued several years. In another revival he discharged this duty, and, as he writes in his brief record, he then experienced "joy unspeakable and full of glory." At this time, when nearly sixteen, he was baptized by Rev. Moses H. Rollin, but did not unite with any church.

He soon after received his first impressions that it would be his duty to preach the gospel. He was unwilling to obey the heavenly call, which resulted in years of darkness and sorrow. At twenty his father died. It was to him a renewed call to preach Christ. Still he refused. A year later he bought land and pursued a worldly life, though he formally united about this time with the Freewill

Baptist Church in Corrina, Sommerset County, Maine.

His efforts to lay up earthly treasures were failures. Sickness overtook him, and, when apparently at the borders of the grave, he promised his Savior he would devote his life, if spared, as an ambassador of Christ. In 1815, when twenty-four years of age, he forsook lands, and friends, and home, and journeyed to Southern Ohio, his object being "solely to work for God." He commenced preaching in Rutland. Revivals followed his labors. Many were converted. He was ordained in Rutland, in 1817. The following year he was married to Mrs. Boynton, formerly of New Hampshire. He labored about seven years with marked success in several counties bordering on the Ohio River, manifesting an uncommon devotion to the work.

In 1822, he removed to Marion County. During that year he organized the Freewill Baptist Church of Big Island, the first church of the denomination in this part of the State. It has outlived the trials and vicissitudes of many years, and its light still shines. Revivals followed in several townships of the county. He soon organized churches in Marion, Pleasant, and Norton, where, in 1824, he organized the Marion Quarterly Meeting.

He was pastor of the Big Island Church for thirteen years, during which time he also labored much in other places, and organized churches in Delaware, Richland, Licking, Clark, and Union Counties,—the results of glorious revivals attending his labors. During these years he baptized hundreds of happy

converts. In 1837, he removed to East Liberty, Logan County, where he resided thirteen years, and organized the churches composing the Harmony Quarterly Meeting. In 1843, the Marion Yearly Meeting was organized, consisting, as found in the first report, of four quarterly meetings, fifteen churches, containing six hundred and ten members. Mr. Dudley has always been considered the "father" of this Yearly Meeting.

In 1850, he went with his family to Iowa, where he lived two years, and buried his wife. After this sad affliction he returned to Ohio, and lived for a time in Maineville, in the bounds of the Ohio Yearly Meeting, and was pastor of the Maineville Church. He subsequently returned to Marion County, and, in 1861, was married to Mrs. Lovina Wyatt, widow of Rev. Samuel Wyatt, who died some years before, who was converted under the ministry of Mr. Dudley, and was pastor of the Norton Church while he lived.

Since his last marriage he had the pastoral care of churches but little, though he preached more or less till within a few months of his death. His last years were quiet and free from anxiety and care, spent among kind friends and beloved brethren. During the last winter of his life, his health and strength gradually failed with the weight of years and the labors of more than half a century spent in the Christian ministry. As the time of his departure drew near, he said he knew that heaven and its rest would be blessed and glorious; yet, if it could be the Lord's will, he "would rejoice to live

longer and blow the trumpet of the gospel." And so in peace, and a burning love in his soul for sinners, he departed for the "better country," May 29, 1867, aged nearly seventy-six years.

As a minister, he was abundant in labors, having preached in many revivals, baptized hundreds of converts, traveled thousands of miles in his itinerant work, through a new country; was the pastor of thirteen churches, several at the same time, making the aggregate of pastoral years seventy-five and a half.

He was eminently successful both in his revival and pastoral work. He was a bold, zealous advocate of all the benevolent enterprises. In review of his life and dying hour, he said he had "never compromised the truth." He was one of the best and truest of the "fathers," and yet he kept pace with the progress of the age in which he lived. He thanked God for sparing him to see the rebellion end, with no slavery in the land; that the nation was still one; that the effort to educate and save the freedmen was crowned with present and prospective success. He rejoiced in the work and success of schools, colleges, and in the theological training of the young men entering the ministry.

He was mild and affectionate. His naturally amiable disposition would have made his family and others happy, even if he had not been a Christian. The law of kindness dwelt upon his tongue; his heart was a fountain of good will to man, and he sought the welfare of those around him. If he had not the stern virtues of a reformer, he possessed the

qualities which would leave but little for reformers to do, were all like him in kindness and forbearance. Blest with such a husband and father, his family enjoyed a large share of domestic happiness, which was, to a considerable extent, shared by their relatives and acquaintances.

He loved the church and people of God. Though his business sometimes led him into the company of those who are respected and honored for their wealth, office, or talents, he had much regard for "the brotherhood," and always rejoiced in their society. His doors were always open for their reception, and his affability made them feel that they were welcome guests. It gave him much pleasure to provide freely for their entertainment. As his family possessed a similar disposition, many were courteously entertained at his house, especially in seasons of revival, and at sessions of Quarterly and Yearly Meetings.

He was liberal in his feelings toward Christians of other sects. Though so much attached to the denomination with which he first united, that nothing could induce him to leave them, he ever prized the society and rejoiced in the prosperity of such as loved God in other churches. He stood far above that narrow and bigoted spirit which fellowships none out of its own creed; or which, if it owns some of them as Christians, treats them as unworthy of its society, and coolly says: "Stand by thyself, come not near to me; for I am holier than thou." His attachment to his own sect did not make him cold, uncharitable, or envious toward

others. He loved all that loved the Savior, and, as far as practicable, sought their society, attended their meetings, and united with them in promoting the interests of Zion. Hence, he was much beloved by those of all sects, who, with their Savior, desire that his followers may be one, even as he and the Father are one. With such a spirit Christians would be united, were the number of sects greatly increased, while without it, they would be at variance were there but one church in the world.

Mr. Dudley rejoiced especially in religious revivals. At such times of refreshings from the presence of the Lord, his soul was full of holy ardor, and his labors were performed with fervor, zeal, and delight. Greatly loving the church of God, he grieved to see it desolate, and rejoiced whenever he saw its prosperity.

His sermons were mild, conciliatory, and consoling,—hortatory and doctrinal. His prayers and exhortations were edifying, warm, and spiritual. His property and talents were cheerfully and gratuitously devoted to the good of the church and the cause of God. His counsels were wise and good, and he would not suffer himself to become a partisan in matters of difference among Christians. To his liberal, faithful, and disinterested efforts, the churches in Ohio owed a large share of their prosperity during the time he was connected with them. He also took a deep interest in the Quarterly Meetings, the interests of which were much promoted by his excellent counsels, conciliatory spirit, and prudent efforts.

He was meek, modest, and unassuming. He did

not seek to "be the greatest" among his brethren, nor was he grieved or offended when others were more honored than himself. He cheerfully labored in any place assigned to him, and envied not those who occupied higher stations. When his plans, views, or measures, were not adopted, or were opposed, he gently yielded to his brethren, and seemed to have the same affection and regard for them that he would have held had their views, sympathies, and acts corresponded with his own. The disappointment, mortification, and unkind feelings that corrode the hearts and mar the peace of the ambitious, selfish, and unyielding, when they are not promoted, or can not have their way, had no place in his benevolent heart. Hence, he honored himself and his profession by going as far as he could with his brethren in promoting their measures, though they might not go with him in promoting his. If he could not go with them, he neither became a separatist, nor sought to injure their influence, merely because he could not have things to his own mind in matters that he deemed too unimportant to lead to ill will and disunion. He was a lover of peace. Divisions and contentions of all kinds, especially among Christians, were a grief to him, and he always did what he could to heal them.

He always spoke words of good counsel and encouragement to ministers younger than himself, and was glad to witness their success. They loved him. All of his brethren in the ministry, as well as relatives, could not otherwise than truly mourn that the hour of his departure had come. He had

no earthly treasures, but was rich in faith, and has, doubtless, gone to enjoy a rich treasure in heaven. Three daughters survived him, all of whom are married to ministers of the gospel. His widow mourned the loss of two good husbands, who were useful ministers of Christ.

CHAPTER XV.

RICHARD M. CARY.

RICHARD M. CARY was born in Williamsburg, Vermont, December 10, 1794; but early removed to Whately, where he remained with his father's family until he was seven years of age, when they removed to Cazenovia, New York. When three years old, an incident occurred, which made so deep an impression upon his mind, that he ever afterward retained a lively recollection of the occurrence. He fell into a pond, where he remained until all consciousness was gone, and, but for the timely aid of friends, must have perished. When taken from the water, his parents and friends supposed him dead.

In the year 1806, his father's family removed to Western New York, and settled in Boston, Erie County, then known as the Holland Purchase. At that time Buffalo was but a small village, afforded only one hotel for the accommodation of travelers, and that was a small log house, in which the Cary family spent the night while on their journey. The first residence of the Carys, in Boston, was a house made of logs and poles, and was buried amidst the wilderness so completely that there was not a house or neighbor south or west of them within forty miles. The entire country was an unbroken wilderness. Wild beasts and savages were its inhabitants, and it required more of energy, enterprise, and per-

severance than most men possessed to push their way there, and make a home in the forest.

During Richard's early years this new settlement afforded few social, intellectual, or religious advantages. His opportunities for education were exceedingly limited; but, by untiring effort, he acquired the rudiments of a common English education. His father, like the early pilgrims, was a man of unfaltering faith, of humble piety, unswerving integrity, and, like them, did not rest satisfied with simply contributing to the material prosperity of the country, but sought to lay the foundation of its future greatness in something more permanent than any thing which can be found in material good.

Mr. Cary, therefore, owed much of his subsequent usefulness and just sense of moral obligation to his early training. In the year 1810, he was deeply affected by the death of an aunt, his father's sister, Mrs. Lucy Streeter. He was then sixteen years of age, and his aunt, by her kindness, had endeared herself to him. There being no minister at the funeral, and none to be obtained, his father, though a brother to the deceased, acted the part of the chaplain, and made prayer and supplication. After the death of his aunt his mind became much awakened, and he resolved anew to seek the Lord. But the world was alluring; he said there will be time enough by and by; but, in after years, he regretted the misspent opportunity.

At the commencement of the war of 1812, he was in a situation to witness the smoke of battle and the firing of artillery, and it created impressions of

great solemnity and awe. He reflected with seriousness upon the state of the finally impenitent, and more than ever felt the need of a Savior. December 13, 1813, Buffalo was burned. Throughout all that newly-settled country this event spread terror and alarm. Not a family in all the region but were liable, at any moment, to be killed by the ferocious savages, or murdered and thrown a prey to wild beasts by their cruel enemies. Such perilous times caused all classes to be thoughtful and sober.

A very dear brother of Cary, while on guard-duty in the army, was killed a short distance from the city of Buffalo. With great energy and determination, he sought to defend himself, laying two persons dead at his feet; but the third fired upon him, and he fell dead upon the ground. He was then scalped, his body mutilated in a shocking manner, and then left for the wild beasts to devour. The next day, the captain of his company, passing that way, saw the body and at once recognized it, picked up the corpse, and sent it home to the father's house. This affliction came heavily upon the family, and especially upon Richard, who was so devotedly attached to his brother, so near his own age. The father was too much overcome to act as chaplain, as on a former occasion, and the son and brother was buried with none to administer a word of religious comfort and consolation.

About this time Mr. Cary fell sick with an epidemic, and, for some time, his life was despaired of. During his sickness his conscience was troubled with a sense of sin, and, for a time, he contemplated

seeking Christ. But, after his recovery, he drove most of his conviction from his mind, accepted the Calvinistic view of the atonement, and settled down upon the doctrine of election as entertained by his mother. He often remarked that there was no need of his seeking Christ, for if he was to be saved he should be, and if he was to be damned he must be, and there was no occasion for him to make an effort to thwart the decrees of the Almighty.

In June, 1814, Rev. Jeremiah Folsom, while on a missionary tour through the newly-settled country, visited the neighborhood. Mr. Cary had never seen a Freewill Baptist minister before. From an anxiety to gratify an idle curiosity, he embraced the earliest opportunity of hearing the stranger. Mr. Folsom's plain, faithful preaching arrested his attention, and he was strongly convicted of sin. Still, in his blindness, he pursued the ways of death. But the arrows of truth had fastened deeply in his heart, and he was not at ease. God's Spirit was striving with him, and constantly pressing upon his attention the subject of his soul's salvation. At this time, however, he was struggling to resist, and thus, by grieving the Spirit, was only adding sin to sin.

March 12, 1815, he was married to Miss Susanah Rice. She was an amiable, worthy young lady, who, in after years, did much to assist him in his arduous work of proclaiming the gospel. In November of the same year, they commenced housekeeping, and, for more than half a century, continued to sit at the same table, and walk hand in hand in life's rugged way. When housekeeping commenced,

the force of a father's example began to be felt. He remembered the family altar, and felt the necessity of prayer at the fireside.

In July, 1816, that ever-memorable cold season, Mr. Folsom came again to preach in this vicinity the unsearchable riches of Christ. His preaching was practical and searching. Mr. Cary, being ill at ease with God and his conscience, sought opportunity for personal conversation with him. Mr. Folsom explained to the young penitent so clearly and fully the doctrines of the atonement, the freedom of the will, man's moral obligation with reference to God's law, that he was soon made to see his condition, as a lost sinner, in an entirely new light. Then urged on by his conscience, and other means of grace, he sought and found forgiveness of sins through the mercy of God. Immediately after conversion he erected the family altar, and maintained it during life. In September, 1816, with seven others, he was baptized, and organized with them into a Freewill Baptist Church.

He soon began to feel impressions of duty with reference to preaching. On the evening of October 3, 1816, in the town of Boston, Erie County, New York, he delivered his first sermon from Luke ii, 49. His soul was made happy, and led nearer to God than ever before. He was, however, somewhat embarrassed, and, after the effort was concluded, fell into great temptation in view of his want of proper education and fitness for the work. While his lack of culture did much to prevent an immediate and hearty entrance upon the work he has so much de-

sired to see advanced, at the same time it seemed to make him humble, and to feel more sensibly the need of divine aid and support. He earnestly desired that he might not be deceived with reference to duty, nor run before he was sent.

In June, of the same year, he began to visit, and tried, as best he could, to improve his gift in preaching. He became acquainted with the people in Hamburg, and there commenced labor. Here he met with marked success, and saw many brought from darkness to light, and from the power of sin to the liberty of the sons of God. He continued the pastoral care of this church for a period of twelve successive years. In 1817, he commenced his labor in the town of Zoar. Here, again, God crowned his efforts with abundant success.

In June, 1820, he was publicly set apart to the work of the gospel ministry. During the recital of his Christian experience and call to the ministry, many were excited to tears, and none seemed to doubt the genuineness of his conviction, or the propriety of his ordination. The first sermon preached after ordination was in Zoar, on the following Sabbath. Soon after this time, he preached the first sermon ever delivered in that part of Ellicotville, Cattaraugus County, now called Ashford. The second Sabbath after his ordination he spent in Lyndon, where he baptized and broke bread. This was his first experience in administering the ordinances.

Soon after this he baptized in West Concord, a number of converts, which the Lord gave as seals to his ministry. In the autumn of 1820, he held a

series of meetings in Ashford. Here God's power in saving sinners was astonishingly displayed. The entire community was made to feel its gracious influence. Scarcely a family but received bountifully of the precious mercy-drops.

In the month of November, he organized a church as the fruit of this meeting. He engaged as pastor of the new organization, and continued to labor as such a portion of the time for the next succeeding twenty years. With this church he enjoyed many precious revivals, and led many inquiring souls to God. This church, we believe, still continues a monument of his self-sacrificing labors and devotion.

August 17, 1821, he assisted in the organization of the Holland Purchase Yearly Meeting. At that time this organization embraced all the Freewill Baptist churches in the State of New York, viz.: Twenty-seven churches, twenty elders, thirteen licentiates, and eight hundred and sixty-eight communicants. On that occasion he became personally acquainted with David Marks, a lad of fifteen years, who was out on his first preaching tour. In 1821, Cary and Marks labored in a protracted meeting in Eden, where a large number found peace in believing. At the close of the revival Mr. Cary organized a church, over which he acted as pastor as his limited time and opportunities would permit.

In 1823, he commenced meetings in Forestville, where he saw much good done, and planted a church; but he was unable to bestow upon it much pastoral labor; he could visit it but once a quarter,

and, for want of nursing, the organization lost its visibility. In September, 1825, assisted by Rev. Samuel Wire, he organized the Little Valley Church according to the Freewill Baptist Treatise. He preached the morning sermon, then baptized fifteen. From this time he became their pastor, preached to them once a month, saw many happy conversions, baptized a great number of the newly-born, amongst others one Mr. Crosby, who afterward became pastor of the church.

In the autumn of 1826, he commenced preaching in Springville. A revival soon occurred, and a more general work is seldom witnessed. It spread over a large region of country in every direction. Most of the converts, however, found their homes among other churches. In March, 1827, he organized the East Concord Church, to which he preached till September, 1828. Added to his other labors, he attended nearly all the funerals in six townships. This was a most severe tax upon his sympathies and health.

About this time he received a call to preach in Buffalo. His heart, in all its fullness, went there; but he was deterred from entering personally upon this field because of work on hand, and the feeble state of health consequent upon excessive toil. But, notwithstanding all the premonitions of disability, he continued his labors. Most of his traveling was done on horseback, as the country was new, and the facilities for travel were not then as now. He received no stipulated salary; but accepted such donations as the friends saw proper to bestow. His

supplies were mostly obtained by his manual labor, as he seldom received more than a hundred dollars a year for preaching. But he did not wait for a promised salary, nor for an urgent call from some wealthy church; but, in his zeal for God, pressed forward, enduring poverty, pain, and persecutions, counting not even his life dear unto himself, that he might win souls to Christ.

In 1835, he, with others, raised money, built, and dedicated the Boston meeting-house. The sermon was preached by Rev. D. M. L. Rollin; it was, at that time, the only Freewill Baptist church west of Attica. This building cost \$2,200, leaving the church so heavily burdened that, for a time, it embarrassed and retarded their religious prosperity. Noble-hearted and true, Mr. Cary, from his limited means, afforded considerable aid, and also gave sixteen months of gratuitous labor in the pulpit. He then had a family of eight children, and was not worth more than one thousand dollars.

He commenced a revival meeting in Springville, in the autumn of 1836, and the efforts were greatly blessed. He immersed twenty-two, and, in West Concord, thirty-seven, as the fruit of his labors that season. In 1837, he also baptized his eldest son, Calvin. This was a happy hour, as it rejoiced his heart to see his son walking in the ways of righteousness and peace. In July, 1838, he received a call from the church in Byron. He went to their aid, and labored a few months to good acceptance, but resigned on account of failing health. After leaving there, he spent considerable time in meet-

ings with Mr. Marks. In October, 1841, Rev. Ransom Dunn held a series of meetings with him in Boston; but little apparent good was the result, and Mr. Cary became very sad and discouraged with reference to that place.

During the following winter, in company with Mr. Dart, he held meetings in West Concord, where they met with most encouraging success. The same winter he spent a number of weeks in Collins; had a very gracious revival, during which he immersed twenty-five converts, and added them to the church.

In the spring of 1842, he contemplated a change of location, and opened correspondence with the Home Mission Board with reference to the West. In the following autumn he settled in Johnstown, Rock County, Wisconsin, which place, up to the time of his death, continued his only permanent home. There were no meetings of any kind in the vicinity, and there was labor needed in the new and yet sparsely-settled neighborhood. He commenced preaching in Johnstown and other places immediately, and, before the close of the year, had gathered some into the fold of Christ. On the 22d of January, 1843, he organized the Johnstown Church, assisted by Rev. F. P. Augir.

In June, 1845, he went three hundred miles to attend the Illinois Yearly Meeting, which, at that time, embraced all the Freewill Baptist organizations in that State and Wisconsin. At that meeting the Wisconsin branch received dismission, in order to form the Wisconsin Yearly Meeting. This consisted of what is now known as the Honey Creek

Quarterly Meeting. Mr. Cary received an appointment from the Home Mission Board in 1843, to act as missionary for Illinois and Wisconsin, and continued to act as such until 1846, performing much labor in different parts of the country, to the great comfort and edification of the settlers.

In the autumn and winter of 1849, he enjoyed a thorough revival in Johnstown, in which he saw much of the glory of God; large numbers were added to the church. He also commenced labor sometime previous to this, with a branch of the Johnstown Church, near Turtle Creek, on Rock Prairie, now known as the Bradford Church, where he bestowed considerable care for a series of years. To him this was a place which ever remained dear. From this time for several years, his health was very poor, and, although he performed more or less work in the ministry, the data are not very complete from which we have to draw information.

In 1854, we still find his health feeble, and, thinking himself it might perhaps be his last, he made the following record: "The circumstances of my health have been such as to prevent me from baptizing for a period of more than seven years of my ministry; but, according to my best record, about five hundred have received baptism at my hands." He planted twelve churches, and also assisted in the organization of a number of others. He assisted in forming four Quarterly Meetings and two Yearly Meetings. He assisted in ordaining about twenty ministers, and preached about six hundred funeral sermons. During the years 1856

and 1857, he preached some in McHenry, Illinois, and traveled by railroad from home also, when the state of his health would permit, in 1858, but with what encouragement and success we are not informed.

In 1859, he preached most of the time at Johnstown Center; also, at the Poor-house, and at Old Johnstown. This year his health was good, and his journal states that he lost not a Sabbath from ill health; and also preached twelve funeral sermons. In the year 1860, he moved to Cherry Valley, Illinois. He was then sixty-six years of age. As the result of his labors this year, he baptized six; also preached ten funeral sermons, and married four couples; he remained with this church two years. With reference to the results of the second year, we are not informed. In February, 1862, he returned to Johnstown.

In 1863, he was confined with sickness from June till November. From this time he did not undertake any pastoral labor. However, he preached and lectured, and was especially zealous in efforts for the freedmen; he also acted as Quarterly Meeting agent for collecting funds. Several of his children had died, and, in February, 1868, he received the painful intelligence of the death of his son, Roswell, who died very suddenly in Nashville, Tennessee. And so, in the same year of his own death, God seemed cutting off all human ties that he might be translated the more easily from his earthly to his heavenly home.

On the 15th of September, 1868, accompanied by

his wife, he left home for a visit to his youngest daughter in Kalamazoo, Michigan. He arrived there on Wednesday, the 16th, in usual health. On the following Monday he complained of feeling unwell, and thought a tumor was gathering. The family examined and treated it for a few days, thinking it no sufficient cause for alarm. On the 5th of October they called a physician; he called it a carbuncle; thought it a serious thing for one of his years to endure; hoped it would yield under treatment. But the powers of life were nearly exhausted, and the disease bore him on toward the grave. On Friday morning, at one o'clock, October 16th, he calmly and sweetly fell asleep in Jesus, aged seventy-three years, ten months, and six days. His remains were brought immediately home for interment, and, on the 18th, the funeral sermon was preached by Rev. G. H. Hubbard, to an unusually large and solemn congregation.

Almost the entire community felt like saying, with the family, "Our father is dead!" He had been called "Father Cary" by all classes, and regarded as a father in Israel by all who knew him in that country. It was found that, in 1866, in view of the uncertainty of life, he had made, to the entire satisfaction of his family, his last will and testament. Among other wishes expressed, it may be proper to notice the following: "I wish that a plain marble stone mark the place of my final rest, on which shall be inscribed these words, 'Richard M. Cary, born December 10, 1794; entered the ministry 1816; departed this life in 1868. Jesus,

my all, on thee I fall.' The avails of my teeth, set in gold plate, whatever it may be when disposed of, I give to the Western Freedmen's Mission, that, as they have aided me in preaching Christ, they may still preach the gospel to the poor."

Mr. Cary was a man of much more than medium intellect, of unbiased judgment in making estimate of men and things, and carried more of dignity in his bearing than is usual among ministers and men. In person, he was tall, slender, and of very fine and graceful figure, with mild, yet expressive blue eyes. He became prematurely gray, and, for the last thirty years of his life, from ill health, appeared much older than he really was. Few men carry stronger conviction to the minds of all that they are entirely honest and sincere. If it be true that an honest man is the noblest work of God, then surely he was among the noblest of them all.

His preaching was eminently biblical, and partook largely of the solemn and impressive character of the man, being replete with scriptural illustrations and incidents. His spirit and manners were cordial and kind; yet he never assumed too much familiarity; and was careful and reserved in conversation. Though unlearned in the schools, he was a man of no ordinary amount of practical information, and was as refined and gentle in all his deportment as the most accomplished. In his death the ministry lost a venerable father, the Freewill Baptist denomination one of its early pillars, the cause of Christ an early pleader and able defender, and the church one of its wisest counselors.

CHAPTER XVI.

DAVID MARKS.

DAVID MARKS, born in Shendaken, Ulster County, New York, November 4, 1805, was a descendant of Mordica Marks, a Jew. A sense of death and judgment, at the tender age of four years, filled his mind with deep solemnity. The admonitory counsels of a pious mother, who sought favorable opportunities to impress his mind with moral and religious truths, exerted a very salutary influence. His father, meeting with misfortunes, returned to Connecticut, his native State, where he resided about four years. During this time an older son was called away by death, which was a great affliction to the family, especially to David, producing a deep sense of his own mortality.

In the autumn of 1816,—his father having removed to Junius, Seneca County, New York,—while riding alone through a wood, his life was much endangered by a sudden fall from a horse. Instantly the query rushed upon him, “Had your life here closed, where would your soul now have been?” Conscience answered, “It would have been in hell!” Falling upon his knees, he made oath unto God, saying: “As long as thou shalt give me life and ability, like Daniel, I will kneel and pray to thee thrice in a day, even though my years should be lengthened to three score and ten, and hell be my doom at last.” To fulfill his oath required no

effort; for it seemed to him that his eternal destiny depended upon its performance. His constant prayer was that his soul might be born of the Spirit. Ere long his heart was filled with joy, and the exclamation burst from his lips, "Glory to God!" The thought, for the first time, was suggested, that possibly God had forgiven his sins.

He was now about eleven years old; yet so limited had been his educational advantages that it was with difficulty that he could read at all. Yet his anxiety to become acquainted with the Scriptures was very great. He commenced reading the Bible, but not without spelling many of the words, frequently continuing his study two or three hours after the family had retired to rest. His prayer to God was, "If I have received remission of sins, grant unto me the evidence of the same, and forbid that I should trust in any thing short of that effectual change, which alone can prepare the soul for the pure joys of heaven." At length a witness, at least, of having experienced regeneration, gladdened his heart.

No revival marked the period of his conversion; professors were greatly at ease in Zion; scorn and contempt were heaped upon him; but these things affected him but little; the Lord gave grace and strength equal to his day. In the fall of 1818, the Calvinistic Baptist Church received him as a candidate for baptism; yet they subsequently refused, for various reasons, to baptize him.

His parents, believing that the ministry would be the great work of his life, concluded to place him

in a free school at Providence, Rhode Island. With this object in view, in compliance with the wish of his parents, he left home alone at the age of thirteen, and traveled on foot three hundred and sixty-eight miles. He reached Providence in twelve days, and was kindly received by the President of Brown University; but was informed that, though tuition would be free, no provision was made for board and clothing. He returned home with a sad heart. Besides, he was not free from trial and temptation. One evening he came to a toll-bridge, near Albany, and all around being silent, the following suggestions were presented: "You are now a child, in a land of strangers, without sufficient money to bear your expenses to your parents; you can climb this gate, pass over the bridge without harming it, and thus save a little that will do you good without injury to any one." With these views, he passed over the gate; but conscience immediately upbraided him. He returned, and desired, like an honest child, to pay for crossing the bridge. A woman coming to the door, he, with trembling, related the whole affair. "Ah! dear child," said she, laughing heartily, "you may go free; I will receive nothing, and my blessings follow you."

In July, 1819, Rev. Zebulon Dean, accompanied by Samuel Wire, then an unordained preacher, visited Junius. Young Marks again related his Christian experience, which met the approval of the ministers, and, on the next day, July 11th, he was baptized, and, on the 17th of the same month, was

received as a member of the Freewill Baptist Church in the town of Phelps. Afterward a church was formed in Junius, of which he became a member the next year.

In the year 1820, being fifteen years of age, he felt the first serious impression that duty would call him to labor in the vineyard of the Lord. At one time in particular he felt a direct impulse, as if from heaven, "Go thou and preach the gospel." Then again he queried thus with himself: "Can it be that God will pass by the learned, the wise, the experienced, and choose a child of *fifteen* years to preach the gospel?" Yet a sweet voice whispered, "My grace is sufficient for thee. Out of the mouths of babes and sucklings I have perfected praise." •

At length duty was made so plain, that he consented to walk in the path of obedience. But there was one prominent obstacle in the way. His parents were poor, and needed his assistance at home. Although they had permitted him to spend a few weeks with a minister in attending meetings in the adjoining towns, they were unwilling to give him permission to go again. But after some days had passed, his father, bursting into tears, said: "My son, you may go; for some time we have felt that we were like Pharaoh, who would not let the children of Israel go to worship God in the wilderness. We give you your time, and will no longer detain you."

This disclosure, wholly unexpected to David, overpowered him. After attending a few meetings, and laboring in a revival with some other min-

isters, he returned to his parents to make further arrangements for traveling as an itinerant minister. The church in Junius having given him a letter of commendation, the 26th of April, 1821, was appointed for his departure. It dawned a beautiful morning; but grief sat heavy on the hearts of that family. They bowed together at the altar of prayer, and his mother, with trembling voice, called on the name of the Lord, fervently entreating that the blessing of heaven might rest upon her beloved son, just going from her care, perhaps forever.

The moment of separation came; and, as the son witnessed the agonizing emotions of the parents, his spirit almost failed within him. But while grief was almost bursting his heart, the following promise of Christ afforded comfort: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and, in the world to come, eternal life."

His first labors were in several towns on what was called the "Holland Purchase," yet not without enduring severe trials. His labors were, however, very successful, especially for one of his years. The novelty of his boyhood drew out immense congregations. During his absence of three months, his father's family were greatly afflicted. The burning of their house occurred, and, in the meantime, his mother sickened and died. The latter

news fell upon the young itinerant like a thunder-bolt, and he retired in secret that his heart might bleed its anguish. But, notwithstanding his own grief, he hastened home to sympathize with his father, brothers, and sister. He next attended the organization of the Holland Purchase Yearly Meeting, preached in his native town, but met with opposition. He again made a second tour to the "Holland Purchase."

Having enjoyed the advantages of a school only ten months, his education, as a matter of course, was very limited when he commenced preaching. "About this time," says he, "I felt considerable desire to acquire a knowledge of English grammar; but, as my views of duty would not permit me to leave the work to which God had appointed me, to attend a school, I reasoned to myself thus: If men have had sufficient genius to form and arrange the rules of language, and the experience and learning of ages have presented them in a style, plain and familiar, can not a knowledge of the science be obtained without going to school? The continued dropping of water will wear even a stone; by resolution and perseverance, any thing within the sphere of man may be accomplished.

"As a knowledge of grammar might greatly extend my usefulness, I concluded that, if life continue, I can and will obtain this knowledge. Yet I had no book, neither money to purchase one. But, as one day's labor on the Erie Canal, that was near, would furnish me with the money, I went to a marsh west of Montezuma, and engaged in pumping

water. Soon one of the laborers accosted me thus : ' What ! you at work on the canal ? I thought you spent your whole time preaching.' Telling him the occasion of my being thus engaged, he seemed touched, and gave me a shilling ; then called on his comrades to show a like favor. They soon gave me money enough for my desired object, and dismissed me, requesting that I should preach to the workmen the ensuing evening. Having now obtained a book, I commenced the study of grammar ; and occasionally received some instruction from friends that I met with in my subsequent travels. I studied while traveling on the road for hundreds of miles, and, at length, measurably succeeded in my desired object."

In the year 1822, when a little past sixteen, he made a journey to New Hampshire, a distance of four hundred miles. He had a young horse, but no saddle, great coat, or money. Coming to Brattleboro', there was a toll-bridge across the Connecticut River ; but, having no money, a free passage was requested.

"What is your business?" inquired the toll-receiver.

"I am trying to preach the gospel," was the reply.

"What ! you preach ? Who sent you ?"

"The Lord, I trust."

"What ! the Lord send you without money ! I think he is a poor paymaster."

"He sent his apostles without money or scrip ; and, in like manner, I think he has sent me."

"Have you any friends in the place from which you came?"

"I believe I have."

"I doubt whether you have any; if you had, they would have provided money for your expenses; I guess you are an imposter."

"I will show you my letters of commendation."

"I do n't wish to see them; pay your toll and be off."

"As I told you, I have no money."

"I command you to say no more; but go back whence you came."

The gate was then closed, and "the boy preacher" turned away, leaned over the railing of the bridge, contrasted his present situation with former days, while his tears mingled with the stream. At length, a stranger passing, paid his toll, and he went on his way. But his trials were not at an end. Weary and hungry, no one seemed disposed to entertain him, and the possibility of perishing in the street by cold was suggested. But meeting a deacon, he gave him money sufficient to pay his lodgings.

Leaving New Hampshire, he returned to New York; thence he went to Ohio and Kentucky; back again to New York; thence to Connecticut; again returned to New York; made a visit to Canada; all within less than one year, and, at the same time, reading, studying, preaching, and laboring successfully in revivals. What is still more remarkable, all these journeys were made in less than one year, and that, too, before he was seventeen,

principally on horseback and on foot. This one year's travel and labor in the gospel ministry is a fair specimen of his travels and labors for several subsequent years. A marked success followed his labors, and he became eminent, far and near, as a revivalist.

"During the first ten years of my ministry," says he, "my principles did not allow me to preach on contracts, or receive any thing that could bear any semblance to a salary, and rarely ever did I receive a public contribution. In this time my travels were extended from the Ohio River to the Penobscot, amounting to 42,353 miles, and, during the same time, I attended 3,489 meetings, and the most of these labors were in new sections of the country and among destitute churches. I supported myself mainly by extra labor and exertion, such as teaching school, and publishing and selling books."

It would, indeed, be a pleasure to give a connected account of the life and labors of this eminent servant of Christ; but so abundant were they, that it is impossible, in a biographical sketch, even to glance at them. Then, passing over many interesting events, we must confine ourselves to those only which are deemed of the most importance.

As he advanced in years and extended his travels, his reflective mind saw the power of the press, and to counteract, in some degree, the deleterious influence of immoral publications, he, with others, put forth exertions, to establish upon a permanent

basis, a Book Concern, of which he was appointed, in 1831, General Agent for four years. During this time he became responsible for expenses and debts contracted in raising the establishment to the amount of twenty thousand dollars. He now acted in the double capacity of minister and agent, sometimes traveling whole nights in the severest weather, and often allowing himself but two or three hours' sleep in twenty-four. This course, however, greatly impaired his health, and undermined a powerful physical constitution.

In May, 1834, partly to improve his health, he located in Portsmouth, New Hampshire, and took the pastoral care of a church, laboring also in other places in that vicinity as opportunity presented. Near the close of 1835, having given the utmost satisfaction, he resigned his Agency for the Book Concern, and made a transfer of the same to a Board of Trustees.

In January, 1836, he commenced his labors at Rochester, New York, under the direction of the New York Home Mission Society, for the purpose of building up a church in that city, in which he was successful. Here he delivered a series of practical discourses of a theological cast. A number gave heed to the Word, and were converted. He also answered, in three lectures, the arguments of Mr. Abner Kneeland, the noted infidel, who had come to Rochester. These lectures were subsequently published in the *Morning Star*. But, in the course of a year or two, in consequence of his support being withdrawn, and other pecuniary embar-

rassments, Mr. Marks very reluctantly yielded up his charge. He commenced traveling again, and, after awhile, located in Varysburg.

In 1842, he removed to Oberlin, Ohio, for the further prosecution of his studies, and to obtain the rest which his declining health so much needed. But there was no rest for his active spirit. His great and generous heart could not resist the many urgent, thrilling calls, at home and abroad, for help. From this time till November, 1844, he did much, in addition to his other labors, to promote the cause of Christian education, having the agency of two literary institutions; one in New Hampshire, the other in Ohio. Thus he continued his labors, improving every possible moment, until the very energies of life were exhausted, and the hour of his final release came.

His last victory was one of complete joy and triumph,—such as is seldom witnessed on earth. “I look back upon my life,” said he, upon his death-bed, “and have a sweet consciousness that I have not lived to please myself; but have, through grace, been able to bear a pointed testimony for God, and that, regardless of the frowns and praises even of my friends, I have done what my Lord called me to do; and now, while I approach the dark valley, God sends angels to minister unto me. They hover around me, and there is not a cloud between me and my Savior.” It would occupy pages to record the many testimonies he gave at different times during his sickness.

Among other things, he delivered his “Farewell

Address to the Freewill Baptists and the World," written from his mouth in short hand by a stenographer. About two weeks before he died, by his request, he was carried to the Oberlin Chapel, where he delivered another address, which was reported for the *Oberlin Evangelist*. Both of these addresses, though delivered in a dying state, were eminently characteristic of the man who delivered them, evincing a depth of thought and power of argument which surprises the reader. He died December 1, 1845, aged forty years.

Perhaps no minister in the Freewill Baptist Denomination was more highly esteemed in life and more universally lamented in death than DAVID MARKS. His name was associated with so many great and noble deeds of Christian philanthropy that all mourned at his departure. "He had performed," said Professor, since President, Finney, who preached his funeral sermon, "more than the work of a hundred years." He was not only distinguished for his abundant and faithful pulpit labors, but he was also a prolific newspaper writer, and the publisher of several valuable works. For some fifteen years preceding his death, he was an associate editor of, and reporter to, the *Morning Star*. He was eight times a member of the General Conference, and exerted a controlling influence over that body. He possessed gigantic powers of mind, well disciplined by an extensive and critical course of reading. But whatever acquisition he possessed, whether of talent, time, money, or influence, it was most freely consecrated upon the

holy altar of God for the conversion of the world.

As a speaker, he was very impressive, his manner and style being peculiarly his own. As a man of business, he was most scrupulously accurate in all his dealings. As a minister, he was among the most able, useful, and influential in the denomination. As a friend, he was true and faithful, ever willing to make sacrifices for the good of others. As a husband, he was kind and affectionate, eminently excelling in the domestic virtues, and emphatically "the light and joy of his home."

In person, he was short, heavy, thick-set, with amply-developed vital organs, giving great power and activity to a massive brain. Phrenologically speaking, he had large perceptive and reflective faculties; a retentive memory; large benevolence, and an intuitive knowledge of human nature. The moral, religious, and conscientious elements of his nature were prominent characteristics. In manners, he was easy, social, and unaffected, securing to himself many warm and ardent friends. But, above all, he honored God, and this was the great secret of his almost unbounded success. As a pastor, he did not excel; but, as an evangelist, he had few, if any, superiors in this day.

In 1831, at the age of twenty-six, Mr. Marks published a narrative of his life and labors. Soon after his death, a *Memoir of his Life*, edited by his wife, was also published. It contained, in an abridged form, the above-named narrative, with an addition

of about two hundred and fifty pages, making a respectable volume. The work, containing, as it does, an impartial history of a noble Christian life, is still held in high esteem. It had an extensive circulation.

CHAPTER XVII.

ELIAS HUTCHINS.

ELIAS HUTCHINS was born in New Portland, Maine, on the 5th of June, 1801. In the fall of 1818, he was converted in the town of his nativity, where, also, in February of the following year, he was baptized by his uncle, Rev. Samuel Hutchins, and joined the first church. On the 18th of January, 1823, at a session of the Farmington Quarterly Meeting, held in Vienna, he was licensed to preach. Before this time he had passed through many trials, both as to his Christian experience and his call to preach. At one time he requested that his name might be erased from the church-book, insisting that he was no Christian. To this distressing doubt he he was led, in part, by the fact that he did not experience the ecstasy of some of his fellow-Christians, and in part by his constitutional tendency of self-depreciation. It is well that he had a sound adviser, otherwise one of the most polished and symmetrical ornaments of the church might have been lost.

It is related that he preached at least a few times when he was only about eighteen years of age, some three or four years before he was licensed. It seems that he waited for peculiar impressions as the proof of his call to the ministry. These, he thought, he did not receive. Hence, it remained, either to give up without any further effort, or decide the doubt-

ful case by making the trial. He took the latter course. It seemed like a hard way of demonstrating duty; but no other was open before him. Hard way, indeed, if he was to be judge of his own efforts, unless there was a call in his heart too deep for his conscience to permit him to reason away. After the trial, what was his conclusion? Did he preach well enough to decide that he had the call according to the philosophical motto, "Talent is the call?" Far from it. Of what painful distrust was his decision born! "As there must be one less talented and less useful than all the rest," says he, "I supposed I might as well as any one else be that one, if the trial should decide it was duty for me to preach." Well was it for that young man, who used these words without the first tinge of affected modesty, to have a friend say to him with decision, "Elias, you must preach or lose your own soul." But, with all this help and encouragement, he did not come to the decision, till, like Jonah, he tried what he called a voyage to Tarshish. He must, at least, thought he, acquire a little money before giving himself to the ministry.

With this object in view, he, in the fall of 1821, went to East Florida, to cook for a company of men who went from Maine to cut timber for the United States Navy. Thirty-seven of the fifty-three composing the company, were sick at one time. As he was one of the sick, he returned the next spring, in debt to his employers for board and passage home. This disappointment was the means of inducing him to give himself wholly to the ministry. On return-

ing from Florida, he hired out to work at farming; obtained money to pay what he owed in consequence of his sickness there, then earned money in the same way to purchase a horse, saddle, and bridle. This done, he gave himself wholly to the work of an evangelist, previously to which he often preached on the Sabbath as the way was opened before him. On entering the itinerant field, he spent most of the time for about two years in the towns of Wilton, Dixfield, Farmington, New Sharon, Belgrade, Sidney, Gardiner, Edgecomb, Westport, and some other places in Maine. In most of these towns considerable revival followed his labor.

On the first day of February, 1824, he was ordained at Wilton, as an evangelist. We judge that his fields of labor after his ordination were the same as before, till November, 1826, at which time he set out to visit the churches in Ohio and Indiana, where he remained nearly two years. He labored most of his time in Marion, Clark, and Warren Counties, Ohio; and in Dearborn and Switzerland Counties, Indiana. The churches were encouraged, and a goodly number of souls were converted to God.

In the fall of 1828, he returned to New England, and spent the winter in Sandwich, New Hampshire, where a precious revival was enjoyed. He spent the winter of 1829 in North Carolina, among the churches that were then called Freewill Baptists. Very large and attentive audiences assembled to hear him, and many professed faith in Christ during his visit. As he was from the North, and took

considerable notice of the slaves, both in the pulpit and out of it, large numbers of colored persons were among his hearers. Hundreds of them were sometimes in attendance, and, on one Sabbath, it was estimated that five hundred were present.

In the summer of 1830, he went to Ohio and Indiana, where he remained more than a year, visiting again the churches where he had before labored. On returning to New England, in the fall of 1831, he visited again many of the churches in New Hampshire and Maine. During the winter an attack of inflammation on the brain and lungs deprived him of consciousness for several days, and his life was despaired of. Here he did not forget the kind friends who ministered to him in his sickness, and others on similar occasions. At the time of this sickness, it seemed that God raised him up in answer to prayer, after all hope in human help had failed. So, too, at another time, later in his life, there seemed to be divine interposition to raise him up in answer to intercessions made by the Rockingham Quarterly Meeting.

In the fall of 1832, he returned to North Carolina, accompanied by his wife, having the preceding spring married Miss Lucy Ambrose, of Sandwich, New Hampshire. They were joyfully received and kindly welcomed by multitudes in North Carolina, and were pressed to make that State their home. As an inducement to remain there, they were offered a house and a slave with which to commence housekeeping. The offer was promptly declined, and the next spring they returned to the North,

and he soon closed his itinerant labors. In October, 1833, he became the pastor of the church in North Providence, Rhode Island. Here he was called to bury his infant son at the age of twelve months. The relation of pastor to this church he retained till April, 1838, when he resigned his charge, and went to Lowell, Massachusetts, where he assisted Rev. Nathaniel Thurston in his pastoral labors till the first of the following August.

At that time he took the pastoral care of the church in Hampton, New Hampshire, where he remained till May, 1840, at which time he became pastor of the church in New Market, where he labored five years. In 1841, during his pastorate at New Market, he was appointed Corresponding Secretary of the Freewill Baptist Foreign Mission Society, and held the office up to the time of his death. In New Market, shortly after his removal there, he was called to mourn the death of his excellent and devoted wife, who left him a daughter, an only child, a month old.

In May, 1845, he accepted a call from the Washington-street Church in Dover, New Hampshire, and, for a time, in addition to his other labors, he edited the *Myrtle* and the *Gospel Rill*.

December 26, 1846, he married Mrs. Marilla Marks, widow of the lamented Rev. David Marks. He continued his connection as pastor of the last-named church till the last of March, 1858, when he was seized with a severe nervous fever, which subsequently assumed a bilious type. He so far recovered as to be able, the following June, to visit

New Portland, Maine, his native town. He stopped on the way to attend the Kennebec Yearly Meeting, and preached during the session. He also preached the two Sabbaths that he was in New Portland. After his return home in July, he preached three Sabbath with the church at Great Falls, when he was again prostrated with the bilious fever, which confined him to his bed about six weeks. As soon as he was able he went to Hampton Beach, where he remained three weeks. He was greatly invigorated by the ocean air, and regained a degree of strength that encouraged him to hope he should attain his former usual state of health.

The last of November and first of December, for three successive Sabbaths, he supplied the vacant pulpit of the church in New Market. These were his last sermons. Here he took a severe cold, his health declined, and he remained feeble through the winter, though able to sit up most of the time, and to ride when the weather was pleasant. He now began to fear that there was not much ground to hope for his restoration. Toward spring, however, for a time, his symptoms seemed more favorable. In the early part of April, 1859, he was suddenly taken with nausea, which was followed by vomiting nearly a quart of blood. Great prostration ensued, but he soon rallied, and, in a few weeks, resorted to the sea-side, which again seemed to benefit him.

In June he went to the New Hampshire Yearly Meeting, attended for the last time a meeting of the Foreign Mission Committee, and led the Foreign Mission Meeting on Saturday afternoon. The first

Sabbath in July, he worshiped for the last time in the sanctuary where he had so long dispensed the Word of Life, and, for the last time, joined in commemorating the death of Jesus. July 15th, he was present at the dedication of the Maine State Seminary in Lewiston, Maine. This was his last attendance at an earthly gathering. In the early part of August, about a week after his return from Maine, he was attacked with diarrhea, which was checked for a few days, and then returned upon him with redoubled force. His stomach refused nourishment, his flesh wasted with great rapidity, till he became exceedingly emaciated, and, on Sabbath evening, September 11th, he went to his heavenly rest, aged fifty-eight.

From the time of his last attack he almost relinquished hope of recovery, and consciously approached his death. He retained his consciousness to the very last. He died as he had lived, calm and trustful. His hopes were in Christ Jesus as a personage, the Savior of all who obey him. When his friends remarked to him that he would soon meet the dear ones gone before, he invariably added, "And my Jesus." After taking an affectionate leave of his family and friends, about five minutes before his death, exhorting them to meet him in heaven, he whispered, as the last wave passed over him: "*Trust—trust—trust.*" These were his last words. Fit words for that man to leave us as his last benefaction, the clue to his own perfected character, and his peaceful transition.

The funeral was attended at the Washington-

street Church, the place of his labors for thirteen years as pastor. The house was crowded, even the aisles and vestibule, and many who desired were not able to gain admittance. There were about thirty ministers present, and many others would have been there had not the session of one Yearly Meeting and two Quarterly Meetings in the region, called them to duty elsewhere. The occasion was one of deep solemnity, and, no doubt, contributed to the cause to which the subject devoted his life,—the conversion of souls. The sermon, which was a chaste and appropriate production, was by the Rev. Joseph B. Davis, then of Lowell, Massachusetts. This was according to an arrangement made by the departed. The text was well chosen,—Psalm xxxvii, 37: “Mark the perfect man, and behold the upright; for the end of that man is peace.” After the sermon, brief remarks were made by Revs. Daniel M. Graham, Otis R. Bacheler, Silas Curtis, and Daniel P. Cilley.

The mourners then left the house, followed by the ministers and members of the church; then the audience in general. Within the vestibule lay the coffined skeleton form of the departed preacher in his usual neat but plain pulpit dress. Love, meekness, humility, persuasiveness, patient labor, patient suffering, and triumph over death, were all marked in that expressive face, even after the spirit had left it. On the coffin lay a piece of white satin, on which was printed the significant question, “If a man die, shall he live again?” and the Savior’s answer to the same, “I am the resurrection and the

life; he that believeth in me, though he were dead, yet shall he live." On the bosom of the corpse lay another piece, with the expressive words, "Remember the words I spake unto you while I was yet with you." Impressive last sight of that dear form. The long procession then moved slowly to the cemetery, most of the bells of the place meanwhile tolling, and the whole city wearing the quiet appearance of a Sabbath day.

As the sad tidings of this good man's departure were carried from place to place, and town to town, thousands wept and mourned, and many were the tributes of respect and affection paid to his venerated memory. Sermons were preached in different places, and several associated bodies of churches and other organizations passed befitting resolutions. During the session of the Freewill Baptist Triennial Conference, and the Anniversaries of the Freewill Baptist denominational societies, which convened at Lowell three weeks after his death, and continued nine days, many touching references were made to his uncommon worth and great usefulness. At times these references were so continuous as almost to give the seasons the aspect of funeral services. Nor was this sorrow for his loss, and great respect for his memory, confined to the members of his own sect. Those of very different theological tenets bore the same testimony. The Dover secular papers contained a beautiful tribute to his perfected character, from a Unitarian minister of that city, reported from his address before the Howard Benevolent Society.

"Let us not forget," said the Hon. John P. Hale, in Dover City Hall, "that we have but lately had among us a man who, in his sphere of action, manifested the highest heroism of character. A man who, in his daily walk, exemplified and illustrated the religion which he preached. I allude to the late REV. ELIAS HUTCHINS. It was my good fortune to know him for a long time, and I have never known a man who so uniformly impressed me with the conviction of his sincerity, earnestness, and fidelity. I have heard more powerful preachers in the pulpit; but the eloquence of his daily life, seen and read by all with whom he came in contact, was the most convincing appeal ever addressed by a Christian minister to the people with whom he labored.

"With a narrow income, he ever practiced the most liberal and open-handed charity. He combined and harmonized, in a degree I have never seen surpassed, the most opposite traits of character. Gentle and tender as a woman in his intercourse with others, yet whenever his sense of duty indicated a course of conduct as the one he ought to pursue, the everlasting hills were not more immovable than he. Rigid and inflexible in the government of his own conduct, he was most lenient and forgiving to others. Firm in his own religious faith, and ardently attached to the sect with which he was identified, he had a most catholic and liberal spirit toward those who differed from him. Nothing could cause him to swerve from what he believed to be right; and when he had once fixed on a course which accorded

with his convictions of duty, he pursued it fearlessly, utterly regardless of consequences ; and death would at any time have been chosen by him in preference to a dereliction of duty.

“Such was the man who quietly and unostentatiously lived among us for years, and by the force of his character, without any of the adventitious advantages of wealth and position, acquired the respect, confidence, and affection of all, and an influence equal to any man who has ever lived in this community, and, it should be added, always fearlessly exercised on the side of truth, justice, and humanity. The poor, the oppressed, and the lowly, always found in him a friend ready to aid them, not only with advice and sympathy, but with a generous and open-handed charity. The memory of such a man should not be lost, but his example should be held up to the young as a convincing proof that true greatness of character may be attained and exhibited in the unostentatious discharge of duty, in whatever sphere of life that duty is to be performed.”

CHAPTER XVIII.

ELI NOYES, D.D.

ELI NOYES was born in Jefferson, Maine, April 27, 1814. His father, Moses Noyes, was a farmer, and universally respected for his integrity, honesty, and kindness of heart. He was the peace-maker of his neighborhood. He lived to a good old age, and died much regretted, as he had lived much beloved.

Dr. Noyes's mother, Sarah Noyes, was a woman of a very strong mind, great energy of character, and deep and ardent piety. His early conversion furnishes another striking evidence of the happy results of early maternal faithfulness. He was the youngest of nine children. In consequence of ill health in childhood, he was confined to the house for months together. His earliest recollections were connected with his mother's religious teachings and her ardent prayers in his behalf. While he sat upon her knee, like the mother of the pious Doddridge, she taught him Bible history and scriptural stories, to which he listened with much delight. She also taught him to regard the Sabbath in true Puritanic reverence and devotion. To her he was indebted for his first knowledge of the heathen world; and, while hearing her read Buchanan's *Christian Researches in India*, he first desired to become a missionary. By the blessing of God upon his pious mother's labors, he devoted himself to the Savior at the very early age of ten years, when he was baptized and

joined the Calvinistic Church in Jefferson. He continued a devoted member of that church till 1834, when, on account of some change in his religious sentiments, he united with the Freewill Baptists.

From early life he had strong desires to read and study constantly. He read with avidity the books he could obtain in the place where he resided, and spent what little money he could obtain for such works as he could not get there. He was resolved to obtain an education; and, after pursuing his studies as far as he could in his native town, he early commenced teaching to procure the means of attending more advanced schools abroad. He taught a few months in the winter, and studied the rest of his time till he commenced preaching, in 1834, which was the year before he went to India. It is said that his simple and ardent piety, his studious habits, and his uniform kindness and gentleness of spirit gained him warm friends at that early period of his life.

Early in January, 1835, he offered himself to the Board of the Freewill Baptist Foreign Mission Society as a candidate for missionary service in Orissa; Rev. David Marks, having previously learned his feelings on the subject, encouraged him to go into that field. After a careful examination as to his religious experience, literary qualifications, call to the ministry, especially his call to labor among the heathen, he was accepted as a candidate on probation for three months. The result of the probation, during which time he studied at Parsonsfield

Seminary, was perfectly satisfactory to the board, and he was accepted as the first missionary of the Society to India.

May 4, 1835, he was married to Miss Clementina Pierce, of Portsmouth, New Hampshire, who became the faithful partner of his missionary toils, sufferings, and success. The next month he was ordained, during the session of the New Hampshire Yearly Meeting in Lisbon. It was a time of unusual interest and holy joy, and never before had such a scene been witnessed by the Freewill Baptists. The audience consisted of about three thousand persons, among whom were many ministers, including Rev. Amos Sutton, and Rev. Dr. Cox of the Calvinistic Church, London. The latter preached an able ordination sermon, which, with the other services, deeply stirred the feelings of many persons in the large assembly. At the close of the afternoon services, nearly one thousand persons pledged themselves, by raising their hands, to pray for and assist in supporting the new missionary and his wife.

The 22d of September, 1835, they sailed for India, and arrived at Calcutta the 5th of the following February. About the 1st of May, 1836, at the request of the General Baptist missionaries, Mr. Noyes took charge of the English school at Cuttack. This was gratifying to his wife, as she was desirous to teach in connection with her other labors. Rev. Jeremiah Phillips, who went out in the same vessel with Mr. Noyes, took charge of the bazaar schools connected with the General Baptist mission in Balasore. They remained at these stations, studying

the language, and laboring in connection with the General Baptists till December 12, 1836. It having been mutually decided that the interests of the cause could be better promoted by the Freewill Baptist missionaries occupying a station of their own, they set out on that day for Sumbhulpore, which had been selected as their new field of labor, and is situated two hundred and fifty miles from Cuttack.

Their bright hopes of usefulness at their new location were, in a few months, succeeded by dark scenes of suffering and disappointment. By some means their remittances from home were delayed so long as to greatly embarrass them in relation to building, and distress them with fears of a failure of being supported. Added to this painful state of things, they were, one by one, attacked by an Indian fever before they were settled in their new, hastily-built, and insufficient abode. They were their own doctors; and, ill as they were, mostly their own nurses. Surrounded with the heathen, far from friends, destitute of many of the comforts of life, and prostrated with disease, their situation was gloomy and distressing beyond the comprehension of all who, in sickness, are surrounded with kind friends and earthly comforts. On one occasion, while he was very ill, Mr. Noyes called his wife from her sick bed to bleed him! For a season they were both prostrated together, while the groans of the husband answered the groans of the wife, which doleful notes of pain and gloom were almost the only sounds they heard. Only one European family resided in the place; but they were very

kind to the missionaries, and rendered them all the assistance in their power. This, however, was but a trifle compared with their sufferings and necessities.

During their residence of less than one year at Sumbhulpore, Mr. Phillips lost his wife, and Mr. and Mrs. Noyes a daughter of sixteen months old. Before their health was wholly restored, they left the scene of their sufferings and sorrows, and returned to Balasore, with stricken hearts and still emaciated frames. They had previously left this place with pleasant prospects before them, as Naomi left her home, and, like her, they returned, drinking the bitter waters of bereavement. Their desire for usefulness among the heathen was not destroyed by their deep afflictions; and the advantages at Balasore, better suited to their distressed condition, enabled them soon to begin anew their labors for the benighted around them.

Mr. Noyes made rapid progress in the language, became a ready and able preacher and disputant, and, for some time, encouraging results attended his missionary efforts. His bright prospects were, however, at length beclouded by attacks of dysentery, which, in the end, assumed a chronic type. He struggled hard and nobly for a considerable time against this enemy of his usefulness; but, feeling that he was sorely wounded and unable to maintain the conflict longer, he reluctantly left the field, and returned to his native land, which he reached in the fall of 1841.

On parting with the Christians and children in

Balasore, their crying was so loud that he was obliged to leave them and flee into a private room. On his leaving the station several of them followed him about a mile, when he was compelled to beseech them to return home. The parting scene was painful, not only on account of the sadness it caused the missionaries and those under their care, but because it greatly weakened the strength of the mission. With a sad heart and anxious mind, Mr. O. R. Bachelier took charge of the work that Mr. Noyes had so well begun, and was enabled to carry it forward effectually till his wife's illness obliged him to leave it in the hands of Mr. R. Cooley, whose labors were untiring and successful.

Soon after Mr. Noyes's arrival in this country, he took an agency for the Society, and succeeded well in raising funds. After a season spent in this way, he left the work, choosing rather to locate than to travel longer among the churches. He was, for some time, a member of the Executive Committee, and took much interest in its proceedings. He often expressed a willingness to return to Orissa; but, on account of the tendency to the complaint that drove him from his field of labor there, the committee thought it not advisable for him to expose himself again to a climate so unfavorable to those predisposed to that disorder, dysentery.

On retiring from his agency, he labored for a season as a minister of the small church and congregation in Hallowell, Maine. From that place he went to Lynn, Massachusetts, where he remained for a season, when he accepted an invitation to take

charge of the church in Boston, which was then in a feeble state, under the patronage of the Home Mission Society. Through his able and energetic efforts at that important and responsible station, the church and Society were soon enabled to sustain themselves, and, consequently, asked nothing more from the Society, under whose patronage he commenced his labors in Boston. After remaining there a few years he went to North Scituate, where he preached to the church for a season. On closing his labors in North Scituate, he was invited to become the pastor of the Roger Williams Church in Providence, Rhode Island. His labors, as pastor of that church and congregation, were very useful for some time. The meeting-house was soon insufficient to accommodate all who wished to sit under his ministry, and galleries were erected in the house to make room for such as could not obtain seats below. His prosperity there continued but a few years, when troubles arose, his health failed, and his pastoral labors were suspended, never to be resumed.

In 1847, he, with Rev. Jonathan Woodman, was elected by the General Conference as a deputation to visit the General Baptists in England. In 1848, he attended to the duties of his appointment, and was well received among those to whom he was sent. He spent several months in England, traveled considerably, visited Scotland and Ireland, and often spoke to good acceptance at religious gatherings. During his absence he purchased rare, costly, and valuable books, which were subsequently of great

service to him in some important parts of his studies.

In some branches his education was thorough, while it was quite deficient in others. Few persons of his advantages exceeded him in a knowledge of languages; and he was able as a theologian, a lecturer, and a writer. His doctorate was obtained by his friends, who purposely kept their intentions secret till after the degree was conferred. Nothing had been previously said to him on the subject, and, when the person who was solely the means of procuring the title, addressed him as D. D., he supposed it was merely a joke.

He was constitutionally inclined to consumption, and, for several years, his symptoms had, at times, indicated that the wasting disease would ultimately be fully developed, and bring him to the grave. For a year or two he was unable to attend to pastoral duties, and it seemed evident that his end could not be distant. In this debilitated state he went to Lafayette, Indiana, where his brother-in-law, Mr. M. D. Pierce, had generously provided a home for him and his family. He died the 10th of September, 1854. His end was peaceful, and he felt that he was "safe in the hand of a covenant God."

He was assiduous in his literary pursuits, which he did not relinquish till some time after the state of his health demanded a respite from his too close attention to books. "A Hebrew Reader;" "Strength of Hindooism;" "Lectures on the Truth of the Bible;" and two or three sermons, were published

before his death; and several Reviews, Sermons, Lyceum Lectures, etc., were left in manuscript.

Notwithstanding his studious habits, he was social, pleasant, and interesting among his friends. His enunciation was good, his style perspicuous, and his sermons instructive, while he was fluent, but not boisterous, as a speaker. His attachments and aversions were strong, and, consequently, as he practiced but little concealment, he had friends and enemies of kindred feelings. Of the correctness of his own opinions, he was usually very confident,—sometimes so much so as to seem to forget that it was possible for those who dissented from his views to be in the right, and he in an error. Hence, his reputation sometimes suffered on account of what others regarded as impudence in him, while he considered it only as carelessness. More circumspection and deference to the opinions and feelings of others, would, at times, have been greatly to his advantage. Still he had many warm friends, by whom his memory will be affectionately cherished.

On his grave-stone is inscribed :

ELI NOYES,
FIRST FREEWILL BAPTIST MISSIONARY
TO INDIA,
DIED SEPTEMBER 10, 1854,
AGED 40.

CHAPTER XIX.

WILLIAM DICK.

WHEN a man of political or martial renown dies, his deeds are not permitted to die with him. His exploits on the field, or his counsels in the halls of legislation, are recorded by a thousand pens, and find their way to every part of the land. Deeds, which had become quite forgotten, are raked up from the records of the past and sent forth to the world again, to excite the admiration, and call forth the praises of the multitude afresh. Trifling incidents of private or public life, which had no glory at the time they happened by reason of the glory of other deeds which excelled, and were not recorded, are now put down with the "weightier matters" of history, to swell the "triumphs of his fame." This may all be right. Noble deeds and noble counsels should be recorded for the admiration and benefit of a grateful posterity, and posterity is not generally slow to render the "honor due."

But have not the just no deeds of glory to be recorded,—deeds, it may be, unknown to the mass of the community, because quietly and unostentatiously performed, yet none the less important for that? No acts of faith, of charity, of mercy, of self-denial, which should be known to the church, that she may learn to render suitable praise to Him by whose grace they were performed? Has the faithful servant of Christ nothing of this kind to

be recorded to his honor and God's glory? Yes, there are many such acts. God has recorded them in the book of his remembrance, and when he makes up his jewels, he will proclaim them to an assembled world. They may be forgotten here,—for the pious deeds of the faithful minister, or humble Christian, are not generally known, and if known, are not generally appreciated,—but there the cup of cold water given to a disciple in the name of Jesus, or any thing else done to one of the least of his brethren, either for or against, will come into the account.

WILLIAM DICK was born in the year 1812, in the village of Bathgate, Scotland. He was one of eleven children that came over to Canada when William was about nine years of age. It is said that the parents were pious people,—members of the Presbyterian Church in Scotland, and that they trained up their children in the nurture and admonition of the Lord. They, with a number of others, purchased a township of land in Canada, and left their own country to take possession of their new home in the wilderness.

When they reached Montreal, the father was drowned in the river St. Lawrence while bathing. The family were not aware of their loss until his clothes were found by the river-side, and were recognized as his by the children. His body was found soon after. When the painful intelligence was communicated to their mother she turned pale, and, in a few days, sunk under the weight of her grief into the grave. Thus, in the space of eight or nine

days, this family of eleven children was, unexpectedly, and, under the most trying circumstances, deprived of the counsel, care, and protection of both parents, and left in a strange land among strangers, to look out for themselves. Not quite this; for God, with an unseen hand, shall guide this little flock, deprived of its earthly shepherd, through many a danger, though they may not know him.

With heavy hearts these orphans continued their journey to the place of their destination. The country was new, and no kind friends or comfortable houses awaited their arrival, so they put up tents in which to live, until more substantial habitations could be provided. They are now settled down in their temporary dwelling; let us look in upon them for a few moments. It is morning,—they have just moved back from their frugal breakfast, and are about ready for the labors of the day. The eldest brother, about nineteen years old, takes down the old Bible which father used to read, and turns to the chapter for the morning. This read, they all bow down before God, while the eldest commits the little group to God's protecting, guiding grace. That is a blessed sight, and those children, orphans though they be, yet God looks upon them, and will take care of them.

Where did those children learn to look upward in an hour of trial,—to look upward to their heavenly Father? Those parents who have just been taken from them, taught them the excellent lessons, and they are of more value to them now than thousands of gold. See the effect of family

religion,—a home altar, with a Bible upon it, where, regularly, morning and evening, ascend to God the heart's purest devotions. Had those parents erected no family altar, these children would have known nothing of its duties and privileges.

There is one other circumstance respecting this family that is worthy of notice. They all had one purse, and whatever any one of them had, it was deposited with the common stock. And what is more remarkable still, as it is contrary to the natural selfishness of the human heart, whenever any one of the family needed money, the others were obliged to urge him to take what his wants required, rather than check his desire for too much.

We must now take leave of this interesting family group, and follow the thread of William's history. All that could be learned of his younger years was, that he was in the daily habit of secret prayer. This might have been guessed, had it not been known. It is also said that he connected himself with the Presbyterian Church; but it is supposed he did not meet with a change of heart till after this event.

He was, however, converted. The subject of baptism coming up for examination, he came to the conclusion that immersion was the only scriptural mode of baptism; was baptized, and united with a Baptist church. The next thing we know of Mr. Dick is his attending school at the Hamilton Seminary, in the State of New York. About what time he commenced his labors as a gospel minister it is not known. It is probable, however, that, during

his preparatory studies at Hamilton, he was engaged in preaching whenever opportunity offered, as we find, soon after his return from this institution, a revival breaking out under his labors, and he had the privilege of baptizing about seventy individuals. We learn from this incident in his history that he had already been ordained; but when or where can not be stated.

Soon after this we find him at Hamilton College, pursuing a course of studies. We suppose he was diligent in the pursuit of knowledge, as he was about every thing else he took hold of. Some account of his religious history, during this period of his life, would be interesting and instructive, but it is not at hand. After he left college he returned to Canada, where he and his brother had charge of an academy for about two years. He labored at the same time as a preacher of the gospel as he had opportunity.

The next time we meet with Mr. Dick is at New Haven, Connecticut, pursuing a course of theology. While there, he was not unmindful of his Master's cause. During his vacations he was out among the churches, assisting his brethren in the ministry, or preaching to some destitute church, visiting, at the same time, from house to house. He considered private visiting an important part of a minister's duty. He did not think the gospel minister could do all his duty in the pulpit. He visited much, and, when he visited, he did not spend his time in conversing upon the common topics of life, but the salvation of the soul was his theme,—Christ and

him crucified were held up before the sinner in the family as well as the pulpit. Many an aged pilgrim has been encouraged by his glowing descriptions of heaven, and many a young convert has been helped on his way by his representation of God's free grace, which is equal to every emergency. He imitated Paul, who preached from house to house, and, we believe, it would be for the prosperity of Zion if he had more imitators in the ministry.

After leaving New Haven he moved to Parma, New York, and became pastor of a church there. From Parma he went to Brockport, in the same State, where he labored awhile. From Brockport he moved to Chepachet, and took charge of the Gloucester Church in Western Rhode Island Quarterly Meeting. Here he remained one year. The committee appointed by the Yearly Meeting to inquire into the propriety of establishing a meeting at Danielsonville, Connecticut, and, if it was thought expedient, to establish such a meeting, to select a minister to occupy the field, unanimously fixed upon Mr. Dick as the man qualified for this important charge. He accepted the call, and moved in that village some time in November, 1852.

Here he finished his work on earth; it was short,—only four months. Yet he accomplished much. Seldom has more been done in the same time by one man. He established a meeting where the Freewill Baptist name was hardly known, drew together a large and permanent congregation, and succeeded in edifying and benefiting his hearers. Never was a pastor more tenderly loved by his

people than was he. Though he had been among them but four short months, and came there a stranger with a strange doctrine, yet he so won upon their affections and confidence, by his devotion to their spiritual interest, and by his zeal for the honor of his Master, that they loved him as a father.

He left them almost as suddenly and unexpectedly as his parents left him about thirty years before. He was taken sick on Thursday, and the next Monday he was dead. His disease was erysipelas in the head. His suffering was very great most of the time; yet he bore it like a saint. He was deprived of his reason during the last of his sickness, except a few lucid intervals, when he expressed an unshaken confidence in God. "All is well," was the last sentence which fell from his lips. His ready spirit took its flight on Monday, March 7, 1853. The funeral services were attended on Wednesday, and a sermon preached on the occasion to a large and sympathizing audience. About twenty ministers were in attendance, drawn together by their regard for the deceased and his afflicted family. He was forty-one years of age at his death, and left a wife and three children to mourn.

A few thoughts on the peculiar traits of Mr. Dick's character will close this sketch.

He possessed a very great amount of native energy. This quality was seen in every thing he attempted. As soon as he decided to do a thing he was about it, and pursued it to the end without hesitating. He was cautious and deliberate in his decisions; but when the decision had been made, he

was all energy until the object was obtained. This trait of character was very prominent in his preaching. His subject went through his head into his heart, and from his heart was thrown out upon his auditory with great force and power. His words did not fall upon the hearer's ear to return into the ear again; but, like the ball from the rifle, they penetrated the outer organ, and sunk into the heart. No one could hear him and sleep; his whole soul was in his subject, and the most careless sinner would be interested in what he said.

He was a deeply-pious man. He was not one that appeared devout for the respect it gained. He never dissembled,—a mask would not stay on him. He was at heart what he appeared to the eye. Pious talk was not cant with him, nor would any one who heard him think so. He spoke what he felt and what he was. Piety with him was not a garment that could be put on and off as opportunity offered, and expediency demanded; but was a part of the man,—something wrought into his very nature. He loved God, and, therefore, walked with him,—commenced with him in the closet, and his thoughts were with him by the way. There is much prayer-meeting and Sabbath-day piety at the present time, both in the ministry and membership,—a kind of piety which shines out under certain circumstances, but does not appear on the farm, in the work-shop, and in the family. Such was not Mr. Dick's piety. He carried his with him always, and it was a burning and shining light. Neither was his religion of a gloomy cast, but of a lively, social kind.

He was a great preacher. Some, perhaps, would not call him great; yet none would deny that he was good. His greatness as a preacher did not consist in the manner of his delivery; this was not good. His manner sometimes produced a kind of painful sensation, though it never disgusted. His greatness did not consist in commanding eloquence; for this he did not possess. He might be sometimes eloquent on some particular occasion or subject; but it did not exist in the man, and had no foundation in the soul. The greatness of his sermons consisted in their simplicity. He spoke common words and common thoughts in a familiar manner. The child as well as the adult, the unlearned as well as the learned, could understand him.

Again, he was a great preacher, because his preaching did great good. A man's greatness should be measured by the amount of good he does, and not by the amount of knowledge he possesses. By this standard, some who are called little, when measured by their attainments, will stand high above many of commanding intellect. Mr. Dick had intellect and culture of no ordinary kind. Yet, he was greater in the good which he did than in the scope of his intellectual attainments.

He was a consecrated man. His affections, his intellect, his time, his influence, the whole man, was consecrated to the honor of his Savior. He had a taste for study; but he never allowed it to interfere with the claims of the gospel. The great question with him was, how he could do the most good.

This question once decided, he turned his whole mind in that direction regardless of other claims. Unlike many others of the present day, he did not stop to ask what would be thought of this, that, or the other measure; it was enough for him that God required it. His consecration to God made him a man of faith, and his faith made him a man of prayer; and all these together made him useful, good, and great.

CHAPTER XX.

ALBANUS K. MOULTON.

ALBANUS K. MOULTON was born in Hatley, Canada, September 27, 1810. He was the son of Rev. Avery Moulton, who, in spite of misfortunes, and trials, and privations of a new country, accomplished much good, and so trained and educated a large family as to leave in their lives a valuable legacy to the church and the world. Three of the sons were preachers of the gospel, and, together, have performed about one hundred and twenty years of faithful and successful ministerial work.

Like others of the family, he was early converted to Christ, and an accident partially disqualifying him for manual labor, was the occasion of more schooling than was usually enjoyed by boys in his circumstances. He was thus well qualified for teaching, and especially in penmanship and commercial studies, and devoted some time to these employments and to business. Not succeeding to his satisfaction either in making money or silencing his early convictions upon a call to the Christian ministry, he found himself, in 1837, in a strange, and, at times, terrible suspense. Indecision was not natural to such a mind, and yet to decide right was not easy.

But something must be done. In principle and purpose he was strongly anti-slavery, and would not labor, thought he, in that work, answer instead of

preaching the gospel? Believing that, as a kind of itinerant teacher of penmanship and book-keeping, he might learn more of the practical workings of slavery, and then, through the press and public speeches, work effectually for that cause, he started from Conneaut, Ohio, for the slave plantations of the South. Within fifty miles he reached Mecca, just in time to attend the August term of the Ash-tabula Quarterly Meeting. Mr. Moulton was made a subject of special prayer in this meeting. His feelings, respecting the ministry, were well known. This was the turning point in his life. A congregation was soon found in Portage County, Ohio, from which other preachers were intentionally detained, and thus he was almost compelled to preach his first sermon. From this time he abandoned his Southern tour, and labored faithfully, growing in grace and knowledge, and increasing in strength and confidence.

In New Lyme, at the October session of the Ash-tabula Quarterly Meeting, in 1837, he received his first Quarterly Meeting license. His membership was soon after removed to the Geauga Quarterly Meeting, where he labored earnestly and successfully, generally in new fields, supporting himself in part by teaching. The next year, at the August session of the Geauga Quarterly Meeting, in Burton, he was ordained to the gospel ministry. About this time a partner in his life's work was secured, whose spirit and qualifications relieved him of much of the despondency to which, at times, he was subject, and whose influence and assistance he often

remarked, was, outside of divine grace, the principal source of his happiness and success.

The three or four years spent in this Quarterly Meeting constituted a laborious but profitable period of his life. Many souls were converted, and two or three churches organized under his labors; and much general influence left for future usefulness.

With his habits of study and close application, it was a period of discipline,—a kind of theological course for himself. In 1841, he was called to the Washington-street Church, of Dover, New Hampshire, where his labors were greatly blessed. An extensive revival was enjoyed, and the Society so encouraged that a house of worship was commenced, which was completed and paid for the year after he left.

Early in 1843, there was a demand for a church in Portland, Maine, and, although the church in Dover was very unwilling to relinquish their pastor, the pressing demand at the former place and Mr. Moulton's qualifications for the work seemed to determine the line of duty, and he entered upon that new and important work. His skill in organizing and zeal in labor were successful, and very soon a good, self-supporting church and congregation, with a good Sabbath-school, choir, etc., were gathered.

During his labors in Portland, a kind of ecclesiastical schism attracted some attention in New England, especially in Maine. He had, for some time, been an assistant editor of the *Morning Star*, and his position, ability, and readiness for discussion naturally made him a leader in this contro-

versy, which was conducted with ability and earnestness, securing, of course, many enemies and much friendship, according to the relative position of individuals and their views respecting the nature and utility of the controversy. But he acted firmly and conscientiously, and, with hosts of his friends, believed to the last that his self-sacrificing efforts against secession and in behalf of church unity and integrity were the most important part of his work for his loved denomination.

The church in Roxbury, Massachusetts, secured his services in 1848. Here an immediate revival interest and increase of the congregation, with other causes, excited more confidence and hopefulness upon the part of the people than in any previous field of his labors. But, in the midst of these high anticipations, and before they were fully realized, he was called to Lowell, Massachusetts, and, in spite of personal attachments and disappointed expectations, very discouraging to a successor, the change was effected.

By the failures of a former pastor and the efforts of a very noted if not notorious lawyer of Lowell, the church in that city had lost their house of worship some years before, and, after worshiping so long in a hall, greatly needed a place of their own. An increasing religious interest and many additions gave such encouragement that the work was undertaken, and, with great exertion and much sacrifice, a good and convenient church was built.

But, in this struggle of four or five years of the hardest labor of his life, health failed, and the

nervous system became so debilitated that pastoral labor was impracticable. He then retired to the prairies of Iowa, where, in manual labor and secular business, health gradually improved, so that, after two or three years, he was able to preach moderately, and edit a weekly paper. Feeling able again to resume the pastoral work, in 1860, he accepted a call from the church at Great Falls, New Hampshire. Peculiar circumstances and some trials rendered this a trying field, demanding all the spirit and strength which a long rest had secured; but the toils were not fruitless, nor the labor lost.

His more recent labors in Auburn, Maine; Concord, New Hampshire; and Cleveland, Ohio; need no specific notice in this place. These churches were all too weak to render full support, or give such encouragement and assistance as a man in his situation needed, and, therefore, as a kind of missionary, he toiled on with weakened nerves and feeble health, supporting his family in part with means secured by his western residence and by his pen. During his four years' residence in Cleveland, the embarrassing debt of the Society was paid, and the cause maintained; but the larger additions, and the larger house for which he prayed and labored, were not secured.

He naturally had a very strong constitution, full form, and powerful muscles, and such a fulcrum was necessary to the natural, happy, and most successful action of such a mind. These physical conditions were weakened years ago, leaving him at times depressed and desponding. With these symptoms and

whitening hairs, he had come to feel a strong desire to provide a home and means for his family; and, a few months before his death, purchased a house and thirty-five acres of land at Linndale, about four miles west of Cleveland Post-office, with the hope of selling a portion so as to leave the remainder free for a home.

But in this enterprise he never lost his interest in the great cause to which his life had been consecrated. Immediately after removing to this new town, he organized a Sabbath-school, and commenced regular meetings of worship, preaching every Sabbath until his death.

The new interest needed an organ, and a Sabbath-school festival was held on the 19th of June, 1873, for this purpose. In returning from this last and benevolent work,—for remarks at which a brief preparation was found in his pocket,—in company with his wife and youngest son, he had occasion to cross a railroad bridge over a deep, rocky ravine. It was a stone bridge, fifty feet high, with a double track, and about three feet of smooth stone outside the tracks. He was evidently walking upon this smooth space, which could be seen in outline by the dim light of the evening, which, however, was not clear enough to reveal the long end of one tie extending about fifteen inches beyond all others. Probably the foot touched this projecting tie, and, without a word or a groan, he fell upon the rocks below, crushing the back of the head and shoulders, closing the day of life's work without twilight or pain.

In that still evening hour, while all the stars were watching, and the angels waiting, the wife, holding the little son by the hand, heard that last step, the strange concussion in the deep ravine, asked the cause, but heard no answer, save the echo of her own trembling voice from the rocky vale. That ear that had so affectionately listened to her voice for a half century, was closed alike to the voice of love and alarm. The walking upon so narrow a space, at such a height in the night, and the fall without a single exclamation, were characteristic of his firmness; and the smile upon the face, like sunshine in the night of others' gloom, was the natural expression of a pious soul which knew no fear, and which was always most triumphant in the severest conflict.

The funeral was attended on the 22d by Revs. Anson Smyth and M. H. Abbey. While the body rests quiet in the beautiful Cleveland Cemetery and the soul in heaven, the wife, two sons, and two daughters, mourn a loss such as few families can suffer, and the church and the world suffer a loss not easily supplied.

The world's welfare and every benevolent enterprise were subjects of his regard and anxiety. He was a member of the church of Christ, possessing a true catholic spirit, but knowing how to be denominational without being sectarian. He was strictly denominational, loving the doctrines, the usages, and the institutions of the people of his early choice. For more than thirty years he was a regular writer of the *Morning Star*, and, for the most of that time,

a member of the Executive Board of the Printing Establishment, or of the Missionary and Education Societies. His sharp pen had been felt in every part of the denomination, and upon almost every subject of public interest, so that the whole body, having known him long, feel his loss.

He was a great reasoner, and, of course, a strong disputant; but he had a great heart, and knew how to discuss a question with earnestness and vehemence, even without disturbing the feeling of true Christian affection. So few understand the difference between pointed argument and personal reflection, that he was often misunderstood and considered severe, when his heart was all right, and the severity was only in his logic, which frequently allowed no escape. But no man was less artificial, less superficial, or more true in his friendship, and whoever enjoyed it had one solid rest in the shifting sands of the world's deceptive smiles. But eulogy is not our purpose, and there is no space for even the analization of character.

CHAPTER XXI.

ALLEN BROWN.

ALLEN BROWN was born in Providence, Rhode Island, March 31, 1788. Of the family where he spent his boyhood comparatively little is known; but there is reason for believing it was not wanting in the great essentials of a true home. He early exhibited an activity of intellect, and won sympathy by his genial spirit and constant kindness of heart. He was sent to the best schools which the city at that time afforded, and profited by his privileges. His associates were carefully selected with reference to their moral habits and influences. He was converted at an early age, and united with the First Congregationalist Church in Providence, then under the care of Rev. Mr. Wilson, whose memory is yet held sacred by not a few of its older members.

At the close of his school-days he entered the hardware store of the late Gov. Jones as a clerk, and served him during the rest of his minority a most pleasant and honorable apprenticeship. After completing his mercantile training, he spent the years of 1810 and 1811 in Savannah, Georgia, engaged in business on his own account. Subsequently returning to Providence, he embarked in the hardware business with a well-known and honorable partner, under the firm of Dyer & Brown. The business proved pleasant, and was steadily becoming lucrative. But it was soon interrupted by

a strong and growing conviction that his duty called him to the Christian ministry. His study of the Scriptures, and his inquiries, pressed in other directions, led to his acceptance of views of baptism, which separated him from his Congregationalist brethren, who gave him a cordial dismissal, to unite with the First Baptist Church in his own city.

He promptly dissolved his connection with secular business, and entered upon a course of theological study at Philadelphia, under the supervision of Rev. Dr. Stoughton. Immediately on his graduation he returned to Providence, and took the pastoral charge of the Third Baptist Church, then just organized, and continued his labor in that sphere for six years, witnessing the conversion of many souls and the constant growth of the church in numbers and Christian strength. This was his first and last pastorate. He resigned his trusts, and never subsequently assumed them elsewhere, though several times invited and urged to do so.

His views, from the first, were decidedly Arminian rather than Calvinistic, and, when the council assembled to examine him with reference to ordination, he unfolded to them his theological convictions and sentiments with his characteristic frankness. He was ordained, though not without some hesitation, and felt that he was not always treated with proper confidence and sympathy by some of the brethren who assisted in setting him apart to the sacred office. On resigning his pastorate he also removed his church connection to the Freewill

Baptist Church at Olneyville, of which Rev. Martin Cheney was pastor. Of this church he remained a member till death. He had assisted at Mr. Cheney's ordination, and their common experiences, mutual esteem, and free and friendly intercourse, united the two hearts in strong bonds and Christian sympathy.

On the opening of the Dexter Asylum, he was at once chosen chaplain, and preached regularly on the morning of each Sabbath to the poor and unfortunate who were gathered within its walls. For more than twenty years he continued to serve in this capacity with great pleasure to himself and to all concerned, relinquishing his labors there only when his last sickness had absolutely shut him away, and, yielding to the necessity with a painful reluctance, which he did not care to disguise. He preached more or less on other occasions, though, for some years, his labors as a minister of the gospel were restricted by his advancing age and increasing infirmities. For many years he was well known to the readers of the *Morning Star* by his contributions in poetry and prose, over the signature, "A. B."

For nearly a year previous to his death he was mostly confined to his house, and his sickness was of such a nature—disease of the heart—that his sufferings were often severe and trying, but he bore them with calmness and resignation till death gave him a release, at the advanced age of seventy-two.

He was never married, and left behind him no near relatives,—some nieces and a nephew being

the only survivors of his immediate family. By industry and prudence he accumulated some property, from which he dispensed with a thoughtful and catholic liberality while he lived, and distributed his possessions among a considerable number of public and charitable institutions and his surviving relatives, by testamentary bequests. To the Freewill Baptist Foreign Mission Society he bequeathed the sum of five hundred dollars.

Mr. Brown's character is one which would win esteem and sympathy wherever kindness of heart and high moral excellence are respected. His nature was distinguished for its frankness and transparency. What he seemed to be he was. He shone by the aid of no borrowed light. What he appeared in one place he showed himself in another. He assumed nothing for mere display; wore no badges to arrest attention, and asked and willingly accepted no deference beyond what his own solid merits and radical qualities merited.

He preserved, even to the last, the simplicity and freshness of feeling which is supposed to be the peculiar possession of childhood. Beauty, whether appearing in nature, art, or life, never appeared without recognition, nor appealed to him without awakening responses in his heart. He bore about him a most genial and sunny spirit, which helped to make the circle where he moved full of pleasantness, and lightened the load which his friends were bearing. His friendships were remarkable for their tenderness, constancy, and strength. He did not multiply intimate associates; but whoever was really

taken to his heart found an affection at once warm, and tender, and thoughtful. He was sparing of compliments; but every appreciative word he uttered ran over with meaning, and the quiet deeds of love which he performed were always charged with affection.

His temperament was quiet and even, his manners modest and dignified, and he most admirably combined conscientiousness with charity, and a true humility with a thorough self-respect. His sense of honor was quick and strong, and the smallest interest and simplest rights of others were things too sacred to be trifled with. Nobody would have thought of accusing him of egotism or a dull conscience, when he said, on his dying couch: "There is no person, living or dead, whom I am conscious of having intentionally or willingly injured." What would seem presumption on most human lips was but the utterance of a simple fact in his case, fully warranted by his faithful life, and attested by the retrospect.

His piety was deep, genial, constant, unostentatious, and beautiful. It saturated his whole character and influenced his whole conduct. It shone in him with a serene and steady light, like that of stars, and its influence fell on others as summer dews upon the fields. It was full of tenderness, trust, and yearning. Not that it wanted solidity or was incapable of heroism, but it showed itself chiefly in a loving adoration of Christ, and a longing to lift needy, and smitten, and wearied souls up into the fellowship of God, where midnight

gives way to morning, and the heaviest burdens grow light. He was a minister under the dispensation of grace rather than of law, and would have coveted John's place on the bosom of Christ, rather than the post of Gideon, sending confusion into the Philistine camp with battle cry and breaking of pitchers.

His Christian work was effective through its constancy and consistency. There was no undoing of the service of yesterday by the indiscretions of to-day. The deeds of one period were in keeping with those of every other. The tasks of one day pieced naturally on to the tasks of that which went before and that which followed it. He scarcely ever did a striking thing. No single service carried a large power into life, or guaranteed a wide success. His Christian efficiency was the product of a perpetual and long-continued faithfulness to his Master and to the interests of men.

His spirit was eminently catholic and appreciative. Though wedded to Arminian views and Congregational church polity, by strong convictions and sympathies, he felt a deep interest in whatever was manifestly working in aid of true religion, and took every earnest Christian at once to his confidence, and bade him Godspeed with a spontaneous movement of the heart.

His tastes were refined and healthy, his intellectual attainments were respectable, and his appreciation of ripe scholarship and vigorous intellectual life was hearty and grateful. His reading was select and his studies critical, and, notwithstanding

his estimate of himself was low, the best scholars of the city found his companionship both pleasant and stimulating, while his moral and religious character begot the deepest respect in every sphere where he moved. He had cemented strong friendships in the very highest circles of society, and he was followed to the grave by not a few of the citizens whose names are eminent far beyond the boundaries of the State. His memory is peculiarly fragrant, and every tongue that speaks his name pays a tribute to him which not many men have purchased. Emphatically he was "a good man," and, after having "served his generation by the will of God, he fell on sleep and was gathered to his fathers." Over his grave we may well pause to repeat, "Blessed are the dead who die in the Lord."

CHAPTER XXII.

ELISHA M. TOBIE.

ELISHA M. TOBIE was born in New Gloucester, Maine, May 11, 1811. Both his parents died when he was very young, and he was left an orphan. When eight years old he went to live with Deacon Nelson, in New Gloucester, and continued there until he was fifteen; after which he spent sometime as clerk in a store in Minot Corner, and then went to Chesterville, where one of his brothers resided. He continued in this place most of the time till after he began to preach. In August, 1830, there was a glorious revival of religion in Chesterville. The first religious impressions which Mr. Tobie mentions in his journal were about the commencement of this revival.

He says, under date of August 16, 1830: "Went to the meeting-house, and heard Elder Curtis preach from John ix, 27. There is quite an excitement in this vicinity, and I do think it is real. August 18th, went to prayer-meeting last evening, and they had quite an interesting one,—I should like to share with them. I do not doubt the reality of it. It meets with some opposition; but it avails nothing. August 19th, there is something that is not right with me. Am persuaded that I must have religion, or be unhappy in a future state. It will not be amiss for me to write my feelings. I feel as though there was something in my breast striving with

something else. I do sincerely hope that the good Spirit, as I trust it is, will overcome the devil. I have of late been a leader in sin; I am determined to seek religion.

“August 24th, felt my dependence on God; went to prayer-meeting; felt better; and thought, if not deceived, that I had found mercy in God. August 26th, I am in a strange situation. Sometimes think that I have never felt the love of God; but I do pray that God would have mercy. It would be just in him if he should cast me off forever, considering the many convictions I have had; but I hope he will have mercy on my soul. August 30th, feel my utter dependence on God; hope I have experienced a change of heart. My feelings are beyond description.

“September 1st, feel to-day as though the Lord was with me. I do believe he is. Never did I feel so happy; I feel as if I wanted to ‘praise the Lord with my whole heart for his mercy toward me.’” In this state of mind he continued, with some short seasons in which he was distressed with doubts and fears, for several weeks, witnessing, to those around him, the reality of the religion of his Savior. On the 12th of October he was baptized by Rev. Silas Curtis, and united with the Freewill Baptist Church in Chesterville. Soon after he was baptized he had an impression that it would be his duty to preach the gospel. He manifested much anxiety for the salvation of sinners; and, for several months, he was deeply engaged in the cause, and frequently exhorted his fellow-sinners to seek the Savior.

He improved some part of the next three years in attending school at Readfield Seminary, teaching, etc. He, also, during part of this time, was very low and cold in religion. For considerable time he took no part in meetings of social worship; yet, it is believed, that he always preserved a regular, moral life. He manifested a great thirst for knowledge; and he obtained a good English education. Sometime in the latter part of 1833, or the first of 1834, he was revived in his mind, and again became engaged in the cause of his divine Master. He often deeply regretted, even to the day of his death, that he ever departed from the Lord. He often said that it appeared to him that those three years of his life were almost like lost time. At one time he said: "How much more good I might have done if I had never backslidden." Soon after he was reclaimed he commenced preaching, and the Lord blessed his labors. August 23, 1834, he writes as follows: "At Quarterly Meeting, in Wilton, the brethren saw fit, on examination, for me to improve my gift in public. What an important stand is this! How insufficient I feel! Lord, help me to be so affected, so humbled, that I may never wound the precious cause of my blessed Redeemer."

During the summer and autumn of 1834, there was a very interesting revival in Chesterville, the subjects of which were principally youth and children. Mr. Tobie had a great attachment to the converts, and manifested much anxiety for their prosperity. August 28th, he writes: "Went and attended a meeting this evening in Chesterville, and

had a very interesting and happy meeting. No tongue can tell the love and anxiety which I have for these happy converts. May the Lord keep them, as in the hollow of his hand, and suffer no harm to befall them." He spent the most of his time during the remainder of the year in Chesterville, Wilton, and the adjoining towns. His health for some time had been very delicate. He was severely afflicted with dyspepsia. His lungs were very weak, so that, for several weeks, in September and October, he was unable to preach. September 15th, he writes: "Quite unwell all day, and threatened, I suppose, with a fever. Ah, how little know they, who enjoy the blessings of health, how highly they are favored! O Lord! teach me the measure of my days, that I may apply my heart unto wisdom!"

"September 16th, was unable to sit up but little; but, I believe, while I am feeble in body, I can feel some of the presence of my Savior, and feel to put my trust in him. I am peculiarly anxious for the young converts, and think my anxiety is greater for them than for the unconverted. Why it is so I can not tell; but it has been the case almost ever since I thought God reclaimed my wandering steps." In consequence of his poor state of health, he often suffered great depression of spirit. He says at one time: "Returned to Wilton, in the forenoon, in a dull state of mind. Oh, how troubles weigh me down! Lord, help me to burst through and enjoy thy presence as in days past."

In March, 1835, he visited his friends in New Gloucester and Portland. During the summer and

autumn of this year he labored a considerable part of the time with the first church in Lewiston, and his labors were blest. The church was revived, wanderers reclaimed, and sinners converted to God. September 3d, he was ordained in Chesterville, respecting which, he wrote the following: "In the afternoon this poor boy—this unworthy dust—was set apart to the holy work of the ministry, by the laying on of hands. Sermon by Elder Curtis; prayer by Elder Foster; charge by Elder Chaney; and right hand of fellowship by Elder Keene,—a very solemn time to me. Now, I pray that God, who stood by me when my dear father and mother were laid in the grave, who kept me in childhood, converted my soul, and gave me to feel that he was my friend and father, would keep me from wounding his cause, bless my labors, and finally bring me safe beyond temptations, trials, and afflictions." Immediately after his ordination he went to Lewiston, and baptized a number of happy converts.

Although he was a pious and devoted young man, yet, in his moments of depression, he sometimes doubted his acceptance with God. He says at one time: "To-day I am quite gloomy in mind. Oftentimes I have fears that I never sought the Lord with all my heart. Lord, search me and try me. Create my heart entirely new. If ever I am saved, it must be by grace through the merits of Jesus Christ. I sometimes fear that I shall one day find that I have missed the mark. Blessed Savior, forbid that, after having preached to others, I myself should be a cast-away!"

He always, until his last sickness, manifested a great desire to live till old age. He has often said that he could not endure the thought of dying while he was young. This was not so much on account of his being afraid to die; but he wanted to enjoy good health and live long, to blow the gospel trumpet, and win souls to Christ. He seemed to take a holy delight in sounding free salvation. October 14th, he writes: "I am now in the enjoyment of as good health as I have been for more than a year and a half. I have, if not deceived, a tolerable degree of peace; but I can not look into the grave-yard with all that pleasure I could desire. Lord, give me to feel prepared to go at any moment. Baptize me with the Holy Ghost, and fill my soul with hallowed fire." Notwithstanding his desire to live, he appeared to have a presentiment that his days on earth were few. He says: "October 22d, time with me is short. O Lord! prepare me to meet my God whenever he shall call for me! Saturday, November 14th, was quite unwell; but walked, however, to the corner and back. If it be thy will, O Lord, I pray thee deliver me from my complaints, restore unto me the joys of thy salvation, and prepare me to speak to the people on the morrow!"

In the course of this year he traveled and preached in different parts of the Bowdoin and Farmington Quarterly Meetings. In the winter of 1836, he taught a school in Chesterville. In the spring and summer following he was engaged in visiting and preaching with the destitute churches

in the Farmington Quarterly Meeting, under the direction of the Mission Society in that Quarterly Meeting. But he constantly labored under great and distressing infirmities of body. In the autumn of this year he preached half of the time with the church in Fayette, and the other half in various other places.

In January, 1837, he went to Hallowell, and soon after took the pastoral charge of the church which had recently been organized in that place. His labors were successful and satisfactory to the people of his charge. Souls were converted under his ministry, and he had the privilege of leading quite a number of happy converts into the watery grave. During his labors in that place the church increased from twenty to fifty members. He was much attached to the flock over which the Holy Ghost had made him overseer; and they, in return, were much attached to their beloved pastor. He constantly labored, as much as his health would permit, for the advancement of the church in spirituality and holiness.

In October he was reduced to a very low state by the loss of blood, which was occasioned by the extraction of a tooth. He was unable to preach for several weeks. In November he commenced preaching again, and preached every Sabbath till the 1st of April, 1838. At this time he raised blood from his lungs, and began to fail very fast. He preached his last sermon the first day of April, from Galatians vi, 14: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by

whom the world is crucified unto me, and I unto the world."

He was soon after confined to the house, and could only speak in a low whisper. At the first interview which a friend had with him, after he was confined, he burst into tears, and said: "The physician has stated that I shall never be able to preach again, even if I should live a number of years!" It seemed to grieve his heart to think he would never preach again. He said that he wanted to be reconciled to the will of God; "but must I," said he, "leave the gospel field at this early hour of my life?" He was told that there were other ways in which he might be useful to the church, even if he should never be able to preach.

He soon became perfectly resigned to the will of his heavenly Father, and his soul was calm, peaceful, and happy, even while his body was in excruciating pain. He continued for a number of weeks, patiently waiting for the arrival of the welcome messenger of death to bear his spirit to the mansions of bliss. He would frequently say: "Oh! pray for me that my patience may hold out till death comes!" On the evening before he died he said to his attendant, in whose house he was sick: "I shall not live till morning, and I want you should agree not to leave the room until I am dead." He lived till about midnight. He yielded up the ghost without a struggle or a groan. This was on the 29th of August, 1838. Thus lived and died a devoted servant of Jesus.

On the 31st his remains were carried to the

Methodist meeting-house, when a discourse was delivered by Rev. Silas Curtis, from Psalm cii, 23, 24. There was not a single relative of the deceased at the funeral. He had three brothers and one sister. One brother, at this time, was confined to his bed with a broken limb, and his sister laid at the door of death, in a consumption. The other brothers and relatives were at so great a distance that it was impracticable for them to be present. After the discourse a procession was formed. Four ministers walked as pall-bearers, and the church of which Mr. T. had been pastor, followed as mourners. These, with many of the congregation who followed, made a long procession, which marched with solemn pace to the house appointed for all the living.

Mr. Tobie was endowed, by nature, with more than ordinary talents. He possessed a quick, discerning mind, a sound judgment, and a very strong memory. He was a great lover of system and good order. His manners were modest and unassuming. In his deportment he was sober, grave, and reserved. As a Christian, he was an example for believers, a pattern of piety, and stood as a way-mark to heaven. As a minister, he was devoted to his work, and faithful in his calling.

He was a decided advocate of reform, and all the benevolent enterprises of the day. His soul was fired with the spirit of missions, and the love of immortal souls. Those who were most intimately acquainted with him best knew his worth. The noble powers and faculties of his mind, which were struggling to expand and exhibit themselves to

human view, were often, in a great measure, benumbed and paralyzed by the withering hand of bodily disease, under which he almost constantly labored. On this account many, who were strangers to him, were liable to form an erroneous opinion of his real talents.

In reviewing the preceding biography, we find that there are four important periods in Mr. Tobie's history, which occurred within a few days of the same time in the year. He experienced religion August 24, 1830; was licensed to preach August 23, 1834; was ordained September 3, 1835; and he closed his labors on earth August 29, 1838.

CHAPTER XXIII.

FREDERICK MOULTON.

FREDERICK MOULTON was born in Tamworth, Carroll County, New Hampshire, October 12, 1816. His parentage and boyhood must be passed over without remark, for want of information, as must several other subjects related to his life. Like most who were born in country places nearly fifty years ago, young Frederick was able to attend only such common schools as were kept in that day, which were generally short, and often inefficient. Notwithstanding this disadvantage, his improvement in subsequent years made him acceptable as a speaker. Like many others in this respect, he was more able to control the minds of an audience, and consequently to benefit them, than some who were well educated. This shows that, with a thorough education added to his zeal, piety, and fluency of speech, he would have ranked among the able ministers of the day; for, notwithstanding his early disadvantages, he probably became one of the best and strongest preachers in the Freewill Baptist Denomination. His success in the ministry shows what industry and faithfulness will enable those to do who are not blessed with the advantages of a good education in early life.

At the age of eighteen years, young Frederick was converted in Dexter, Maine. In 1835, the year following his conversion, he was baptized in

that town by Rev. Henry Drew, Methodist, there being then no Freewill Baptist church in that place. He subsequently joined the Freewill Baptist church in Meredith Village, New Hampshire. He was married to Miss Lydia Brown, of Tamworth, New Hampshire, November 6, 1838.

In May, 1842, he received license from the Lisbon Quarterly Meeting to preach the gospel. January 6, 1843, he was ordained at Bath, New Hampshire, probably by a council appointed by that Quarterly Meeting. Soon after this event, he accepted a call to become the pastor of the church in Haverhill, New Hampshire, where he labored three years. "Meantime," he writes, "I preached a small part of the time with the churches in Benton, Bath, and Warren." After leaving Haverhill, he preached nine months to the second church in Corinth, Vermont. From that place he went to East Randolph, Vermont, where he preached three years. He then went to Northwood, New Hampshire, and was pastor of the church there a year and a half. Thence he went to Hampton, New Hampshire, where he had the care of the church eighteen months. His next pastoral charge was in South Berwick, Maine, where he remained about two years.

In Northwood, Hampton, South Berwick, and perhaps some other places, the churches were revived and sinners were converted under his labors. During his residence in South Berwick, his wife, whose health had been rather poor for some time, was suddenly taken away by death. Her decease was not only an affliction to him and the three surviving

children, but it saddened the hearts of the congregation who had, not long previously, been called to mourn the death of their pastor, Rev. William Johnson, and also that of his wife. In September, 1853, Mr. Moulton was married to Miss Hannah George, of Weare, New Hampshire.

On resigning his pastorate in South Berwick, he accepted an invitation to become pastor of the church in West Lebanon, Maine. He entered upon the duties of his office there in August, 1855, where he labored faithfully and successfully till he finished his course. Under his ministry in West Lebanon, two precious revivals were enjoyed, and the church received an accession of forty members, mostly by baptism.

Frequent changes in the pastoral relation are among the greatest evils in the Freewill Baptist Denomination. In many instances these changes are almost as rapid as the dissolving views of a panorama, and to some as delightful, though their tendency is often almost ruinous. In the present state of things among the churches, frequent pastoral changes must occur, however distressing and ruinous they are. This evil arises to a considerable extent from the neglect of ministers to devote their time to study,—a defect which is often owing to their early lack of educational training, and which can be remedied only by close and prayerful application. While this is true of ministers, it is equally true that these changes are often caused by a few restless and excitable persons, generally church members, who constitute a class something like David's four hun-

dred "discontented" and disaffected followers at the cave of Adullum. In some cases ministers, no doubt, stay too long with their people; but instances of this kind are far less frequent than premature changes.

It has been shown that Mr. Moulton preached but a short time in a place, and it is probable that most of his removals were against the wishes of the people. When ministers properly leave their flocks with the hope of being more useful elsewhere, as it is presumed he did, they should be commended; but, when influenced by the promise of a larger salary and other equally selfish motives, they take the oversight of God's flock for filthy lucre, and love the wages of unrighteousness, as did Balaam, they will have their reward in money and worldly honor, but without God's approval.

In April, 1854, the "minutes" of the deceased showed that he had then baptized ninety-eight persons. Others were subsequently added to this number; but it is not known how many. In closing a short account of his life at the date given above, he wrote: "In conclusion, I think it duty to say that the Lord of the harvest has noticed and measurably blessed my feeble efforts to promote his cause. And I humbly trust the annals of eternity will show some little good to have been accomplished."

In 1853, he was chosen Recording Secretary of the Freewill Baptist Foreign Mission Society, and a member of its Executive Committee, which office he held till death. He was seldom, if ever, absent from the meetings of these bodies; had a lively interest in the

cause of Missions, and was faithful in the discharge of his official duties.

Though he belonged to a family most of the members of which had died of consumption, his well-developed frame and usually good health seemed to indicate that he might be spared, perhaps, to old age. This indication was, however, deceptive. The deadly foe had insidiously attacked the citadel of life, and done much toward demolishing it before the attack was known. The first symptom that caused alarm was the raising of blood from the lungs, which occurred some three or four years before his death; and it was then feared by some that he would never regain his health. But he gradually recovered from this attack, and some others similar, though less severe, and, for a season before his last illness, his health seemed to be almost perfect.

Whatever was the cause of his healthy appearance, the pressure of the blood at length became too strong to be longer resisted by the previously ruptured, and only partially restored, lungs. A few days previous to Sabbath, December 6th, his symptoms gave him some uneasiness, and he decided not to preach that day. The gathering of the people to hear him changed his purpose, and he went into the pulpit intending to make only a few remarks in a colloquial way; but, feeling better as the services proceeded, he preached, as usual, all day. His text in the afternoon was Proverbs i, 24: "I have called, and ye refused." His sermon was solemn and impressive. Before light the next morning, he had an

alarming attack of bleeding at the lungs, which brought him to the verge of the grave. He continued to bleed at intervals eight or nine days, when a rush of blood to the brain deprived him of reason, in which state he died December 16, 1857.

As he was much respected in Lebanon, his decease threw a deep gloom over the people there. Two days after his death, though the rain fell in torrents, his meeting-house was filled with a sorrowing audience, gathered to attend his funeral, when an appropriate sermon was preached by Rev. Daniel P. Cilley, of Great Falls. His text was 1 Samuel xxv, 1: "And Samuel died; and all Israel were gathered together, and lamented him, and buried him in his house at Ramah." Seven other Freewill Baptist ministers, and a Congregational minister, were at the funeral. The tears and sad countenances of the audience, with the mournful parting look at the remains of him who lay before them in the sleep of death, showed how much he was beloved, especially by those who had been his hearers. The strength and tenderness of the relation between a good pastor and his appreciating flock were sadly and beautifully manifested on that impressive occasion. The silent but manifest evidence of the mourning of the people for the death of this servant of Christ, showed how stupid and ignorant those are who suppose that religion deprives its possessor of respect, and that ministers can not be loved and honored.

Though Mr. Moulton, in his conversation, was not lively, he was agreeable in his manners, and of a kind and benevolent disposition. His mind was of

a mechanical cast, and he would have succeeded well as an artisan or a mechanic, had he given himself to such pursuits. His manner was earnest and impressive, and, especially toward the close of life, his sermons were argumentative and instructive, often containing bold and stirring ideas. It is not presumed that he had no defects of character; but the estimation in which he was held indicates that his life was such as to honor his Christian and ministerial profession.

He was emphatically a self-made man. Possessed of a natural ease and grace of manner, combined with that originality and depth of thought which characterized his sermons, he secured the admiration of an audience which a more learned orator frequently fails to do.

He was a faithful minister, a fearless advocate of truth, and a firm friend of the oppressed; uncompromising with sin in any form, and failing not, at all times, "to declare the whole counsel of God." Although he denounced in plain terms the out-breaking evils of the day, his rebukes were administered in accents of love and kindness, which, while they carried conviction of its truth to the heart of the transgressor, secured his respect and esteem.

He ardently loved the ministry, and his whole soul was in the work, though, like many others, he was often destined to feel that his labors were unappreciated by the multitude. He often mourned over the low state of Zion, and at times felt almost disheartened by the coldness and indifference of

professing Christians. The Lord permitted him to witness many blessed revivals under his labors, and we have no doubt there will be many souls as stars in the "crown of his rejoicing," who were brought into the kingdom through his instrumentality.

Having large sympathies, he greatly endeared himself to his people. Many will remember his prayers and words of consolation in the hour of darkness and deep affliction. The dying eagerly looked to him for Christian counsel and strengthening grace to meet the last struggle; and the mourner for renewing faith and trust in the Redeemer. Especially with the young, in their arduous efforts to procure an education, were his sympathies enlisted. Being deprived of this great blessing himself, he felt keenly its benefits, and entered with earnestness into the plans of many a young brother contemplating the work of the ministry. Not a few such will ever remember his words of encouragement and advice.

Being aware that he was liable to meet death at any hour, he was accustomed to reflect much upon the future world, and often conversed upon the probability of its employments. This was the subject of the conversation held with the family on Sabbath evening,—the last one spent with them. But those eternal mysteries are now revealed to his unclouded vision.

He died as he had lived, "strong in the Lord." To say that "he was submissive" but faintly expresses his state of mind during his sickness. He was extremely happy in view of the near approach

of death, frequently exclaiming, "Come, Lord Jesus, come quickly." He bore all his sufferings, which were great—occasioned by being obliged to maintain a sitting posture during the whole time—with the utmost patience. Not a murmur or complaint escaped his lips. He was confident from the first that he should not live, and was anxious to warn sinners once more to seek religion, as the neighbors came in to look upon him, especially the unconverted young men, in whom he felt a deep interest. He remarked to his companion that "he hoped he should slay more in his death than he did in his life-time."

But as the disease progressed, and his extreme weakness would not admit of their entering the room, he gave them into the hands of the Lord, saying: "The Lord knows the extent of my faithfulness; I have tried to do my duty as made known, and, wherein I have failed, may he forgive me." Every earthly care seemed laid aside, and great peace of mind was experienced. When asked if he did not wish to live for the sake of his family, of which he was extremely fond, he replied: "I do n't know; the Lord will provide for them." It was his dearest wish that his two sons should follow in his footsteps. The older son was baptized by his father, six months previous to his decease.

CHAPTER XXIV.

ISAAC G. DAVIS.

ISAAC G. DAVIS was born in Stanstead, Canada East, March 1, 1819. At the age of seventeen, he commenced his Christian experience and life in the same prompt, decisive manner which he always demanded of others. In a protracted meeting, conducted by his brother, Rev. Jairus E. Davis, in Vermont,—his father having removed to that State,—he publicly and boldly announced “that from that moment he was for the Lord.”

For about one year his peace and hope were satisfactory, and his life happy; but serious convictions of duty respecting the ministry then arose, producing much feeling and anxiety for another year, when, in 1838, he commenced holding meetings and studying with reference to his great work. His first efforts were favorably received and encouraged by the church and others; and, on the 22d of June, 1839, the Huntington Quarterly Meeting gave him license to preach the gospel. By a council appointed by the same Quarterly Meeting, he was ordained to the work of the ministry at Huntington, Vermont, on the 26th of September, 1840. This was no indication to him that further study was unnecessary; but efforts in this direction were continued in the Biblical School at Parsonsfield and Lowell.

About this time he was accepted by the Mission Board as a foreign missionary; but it was finally

concluded that his health would not endure the climate of India, and the appointment was declined. But his feelings were always strongly enlisted in the cause of Missions; and even when irrational upon the death-bed the mind was occupied with this theme, and the preparatory instructions received from Mr. Noyes, more than twenty years before, were repeated with accuracy, showing continued interest in the enterprise of his early choice. While attending the Biblical School at Lowell, he commenced laboring with the church in Roxbury, Massachusetts, where his labors were abundantly blessed, and the little church, organized about that time, greatly increased in strength and numbers.

In August, 1843, he was married to Miss Almira Bullock, and, after spending one year in Portsmouth, New Hampshire, under the severe trials incident to the excitement of that year, removed to Deerfield, New Hampshire. Two years of faithful pastoral labor were performed with this church, and then a missionary tour in Nova Scotia and New Brunswick was undertaken. As upon a former visit to the same Province, his labors were successful, and many will be the stars of his rejoicing from this interesting field.

In 1848, he returned, and, after supplying the desk in Lawrence for three months, removed to the West. For several years, with the exception of a year or two spent in Elgin, Illinois, most of his time was given to missionary labors in Boon and McHenry Quarterly Meetings, and in other parts of Illinois and Wisconsin.

In 1855, he took the pastoral care of the church in Fayette, Wisconsin, where, with the exception of one year, spent in Warren, Illinois, he continued faithfully at his post until death. Here, too, his labors were successful, and one of the most precious revivals ever witnessed in that region was enjoyed. And throughout the whole seven years he enjoyed the confidence of his congregation; and when he resigned, the resignation was refused, and the congregation increased rather than diminished.

In December, 1862, he served as moderator in Quarterly Meeting, apparently in good health; was immediately taken ill, and died in eleven days. Rev. Ransom Dunn, the speaker whom he selected, addressed a large and deeply-affected audience upon the occasion, from 2 Corinthians iv, 17, 18.

Mr. Davis was a diffident, unassuming man; and although bold, and seemingly almost exacting, when urging the claims of God, yet his sensitive nature shrunk from discord and opposition, and sometimes was perhaps too easily discouraged with trials so constant in ministerial life. But his attachment to Christ and his church—to his brethren and the souls of men—never failed. He was no sectarian, and sometimes administered severe and well-pointed rebukes to bigotry; but still the doctrines, usages, and denomination of his choice always received his faithful adherence. The salaries and places sometimes promised elsewhere, were no temptation to him; and the weak churches and weak members, instead of repelling, only attracted his sympathizing and truthful heart.

The moral enterprises received his hearty support, and the payment of a scholarship in Hillsdale College from his scanty means, indicated his feelings respecting the subject of education. His life and example were unusually blameless. His friends were many; his enemies, none. His mind was symmetrical, and most at home with practical themes. His preaching was generally of that cast; seldom leading the hearers into half-explored metaphysical questions on the one hand, or disgusting them with waggery and doubtful jokes on the other. His sermons were plain, forcible, and pathetic; delivered with the eloquence of honesty and earnestness; and, upon the whole, much above mediocrity. As a man and a citizen, he was unobjectionable; as a friend and Christian, always reliable; as a neighbor and church-member, ever ready to bear his full proportion of sacrifice and labor for human society. He left the inestimable treasure of a good example to the world; with none but pleasant associations in the minds of all who enjoyed his society.

He left four brothers,—Mr. Silas A. Davis, the Yearly Meeting Clerk, Deacon W. Bennet Davis, and Revs. Jairus E. and Kinsman R. Davis. Also, three or four sisters, and an aged father, who, for more than fifty years, has been a faithful member of the Freewill Baptist Denomination. His own family consisted of a daughter and three sons, the oldest of whom went in the army, and the youngest—a child two years old—to heaven, having departed two days in advance of his father.

CHAPTER XXV.

EDMUND MARCH TAPPAN.

EDMUND MARCH TAPPAN was born in Sandwich, New Hampshire, September 3, 1824, and was the eldest of a family of ten children. His parents, Jonathan and Dorothy B. Tappan, were owners and occupants of a small farm in that town, where, by industry and prudence, they were able to provide for the necessities of their enlarging household, furnish their children with such educational advantages as the public schools afforded, and provide for their regular attendance upon public worship on the Sabbath. As the pressure upon the father's energies grew severer, Edmund was kept largely occupied with the labors of the farm, to which he was never drawn by inclination, but steadily compelled by authority and necessity. The labors of the field were always peculiarly distasteful to him, and he gives an account, in a brief narrative of his life left behind him, of the boyish expedients to which he was accustomed to resort in order to escape the drudgery.

His love of study was strong and active. He greatly enjoyed the few advantages offered him, during his brief visits to the school-house, and sought to profit by them. He was, also, very fond of strolling in the fields and woods, where he might give himself up to revery, indulge in his imaginings and anticipations which distinguish the young,

and exercise himself in preaching to the trees or to the cattle; the germ, perhaps, of that settled conviction which, in after years, made the choice of the pulpit the only open way of duty. Even at this early period he felt the strivings of ambition, and resolved to win renown among men as a lawyer and orator.

At the age of seventeen he had become so dissatisfied with the vocation of farm-life, and so desirous to see something of the world, and gather up its distinctions, that he at length persuaded his parents—not without much difficulty—to allow him to go from home, work out his own fortune, and become a helper in the labor of caring for the family, instead of remaining as an additional burden. The parting scene was tenderer and severer than he had anticipated, and nothing but his pride and ambition kept his purpose from breaking down. He found a home for nearly three years in a pleasant family residing in Danvers, Massachusetts, where he had arranged to live and labor. Here he attended an efficient district school during two winters, with very great profit, and subsequently returned to Sandwich and spent three months as a pupil in the high school.

Subsequently returning to Danvers, he recommenced work, and was able to send some pecuniary aid to his father, which he was accustomed to do under the impulse of gratitude and the sense of obligation. In the autumn of 1844, with little money and much courage, he went to a high school in Douglas, Massachusetts, and taught his first

district school the following winter, in Uxbridge, with success and satisfaction.

In the spring of 1845, he entered Smithfield Seminary as a pupil, then under the charge of Rev. Hosea Quinby, where he remained till August, 1847, when he left to enter upon a course of study at Dartmouth College. These years at Smithfield were significant. He had but forty dollars in his pocket on his arrival, and received no pecuniary aid from friends, either in the form of donations or loans;—partly because his immediate relatives were not in circumstances to afford him any considerable assistance, and partly because he had a strong love of independence, and preferred to fight his own way through difficulties rather than solicit any body to help him to surmount them. He sought, and usually found, employment during the vacations and a part of the day during term-time, spending the winters in teaching such schools as were open to him. He was compelled to satisfy himself with few books and scanty clothing; but his resolution to go through college, if possible, never seriously faltered, even when his hope threatened to desert him. His goal was in his eye, and he accepted whatever sacrifices were necessary in order to reach it.

During the month of May, 1845, he consecrated himself to Christ, and at once openly announced his Christian purpose, and testified of the grace which had brought him light and life. He was baptized by Rev. Hosea Quinby, August 9, 1846, and united with the Freewill Baptist Church at North Scituate, Rhode Island. Though more than a year

elapsed after his conversion before he united with the church, he was a stable and active Christian, whose character won respect and whose influence was felt to be salutary.

Soon after his conversion, he found his resolution to study law seriously shaken by the conviction, which grew every day stronger, that God was calling him to the ministry. The thought was at first unwelcome. Years before he had chosen his sphere of life, framed his plans carefully, and gone resolutely at work to execute them. It seemed like a hand stretched out to dash his hopes, and again and again he strove to put it away. He reasoned himself right, but the conviction that he was wrong came in at the end, and all his logic was borne down before it. The struggle between ambition and duty was long and severe; but God's will was at length cordially welcomed, and the servant stood up and waited for the Master's commission. But, instead of feeling that he must relinquish his proposed course of collegiate study, the great work before him only pressed him the more strongly on. He had accepted his tasks; but he was taking the fuller instructions, and seeking the needed baptism of power.

By the practice of a rigid economy, and the aid derived from teaching during the winter, in which both himself and his wife were engaged, he graduated, July 29, 1852, with high testimonials, and free from the burdens of debt. Passing by other calls, which were accompanied by the offer of larger salaries, he accepted, chiefly from denominational con-

siderations, the Principalship of Geauga Seminary, in Ohio. His intention had been to pursue a course of theological study before entering upon the work of the ministry; but he yielded to the advice of others, and was ordained at Foster, Rhode Island, August 18, 1852, only a few days before starting to his field of labor in Ohio. He had preached occasionally while in college, and felt thoroughly settled in his purpose to make the ministry his sphere of service.

He commenced his labors at Geauga Seminary on the 5th of September, and, for the three terms during which he was occupied in that institution, proved himself an efficient teacher, and won the esteem of his patrons, his pupils, and of the community generally. Receiving an urgent call to take the pastoral charge of the church in Waterford, Mass., he at length decided to accept it, and devote himself to theological studies in a private way, rather than delay an entrance upon the active duties of the ministry till he had graduated at some theological seminary. He commenced his labors at Waterford in May, 1853, and remained until October 1, 1857, when, having accepted a call to the pastorate of the Freewill Baptist Church in Lawrence, Massachusetts, he entered upon his work in that city, which proved to be his last sphere of labor.

His pastorate at Waterford was very pleasant to him, and eminently satisfactory to the people. To him it brought the hopes, and questionings, and fears, and anxieties, which become prominent features in the experience of every young, earnest, and

conscientious preacher, as his brief and fragmentary journal abundantly proves. During his last year at Waterford, a very precious revival was enjoyed, which greatly cheered his own heart, brought quickening and encouragement to the church, and added a goodly company of converts to the people of the Lord. He left, at what seemed to him a plain call of duty, followed by the regrets of his whole people.

His labors were arduous and yet pleasant. He thoroughly identified himself with all the interests of that struggling church, saw a large number of conversions, and rejoiced with trembling while he saw its numbers and responsibilities steadily increasing. The mutual attachment of pastor and people grew daily stronger, and he soon became well known and highly esteemed among the best people of the city. He suffered considerably at times from impaired health, but continued his regular pastoral labors until May, 1860, when he retired for a season, hoping to recruit his energies and return to his work. But it was found that disease was fastened upon him. Medical skill and change of scene and location were alike unavailing. He tried the mountain air; he sought the sea breezes; he visited among friends; he resorted to various recreations; dieted, and sought, though reluctantly, medical advice. Though at times his own hopes and those of his friends were somewhat revived, yet there was no permanent improvement.

In September he returned to his home at Lawrence, hoping for deeper quiet, and sure of better care. He preached once, in great feebleness, after

his return, but at once saw the impropriety of repeating the effort; and it was soon manifest, even to the hopeful eyes of his friends, that his work in the pulpit was ended, and his own convictions were fast becoming settled that his end was near. With great calmness, he looked forward to his dissolution,—his trust in God's promise,—his hopes anchored in heaven. Taking an interest in every thing about him, as was his wont, mindful of the little courtesies of life which he had always respected, he was so thoroughly like his former self, that affection still hoped he was yet to linger. There was no loss of consciousness, no dimness of the mental eye, no forgetfulness of the precious interests clustering about him,—frequently counting his own pulses that he might judge how near death had come, and speaking soothing words to the sad group around his couch almost to the last hour, he sank away, as if in the quietness of sleep, on the evening of December 12, 1860, aged thirty-six, leaving a wife and a little girl of six years.

His funeral was attended in the house of worship, where he had been accustomed to preach, on Saturday afternoon, December 15, when a solemn and crowded audience gathered in grief and sympathy. The house was draped in mourning, and the flowing tears and half-suppressed sighs told how general and deep was the sense of bereavement. Several of the clergymen of the city appeared as pall-bearers, and a number of Freewill Baptist ministers from abroad testified to the mournful interest with which the news of his death had been received. Rev. Mr.

Burgess, of Haverhill, conducted the preliminary services; a discourse was delivered by Rev. George T. Day, D. D., then of Providence, Rhode Island, to whom I am indebted for this sketch; Rev. Mr. Tenney, of the Central Congregational Church in Lawrence, added some words of sympathy and appreciation; and Rev. Ransom Dunn, D. D., of Boston, followed in a brief and touching address to the bereaved friends and church, and commended them to God in prayer. The services were closed by the singing of the 322d hymn in the *Choralist*,—a hymn which Mr. Tappan himself had composed; then, one by one, the great assembly passed by the coffin, and took the last look at the face that was soon to disappear amid the shadows of the tomb; the sad procession moved slowly away to the cemetery, and the mortal drama was over.

There is room for only a few words, touching the character of the departed minister.

His native and acquired energy of character gave him a large part of his outward success. The idea of doing something in life, which possessed his mind at an early period, grew with his growth, and strengthened with his years. He had definite aims and corresponding plans. He never waited for good fortune to come; instead, he girded himself for its pursuit. He was never blind to obstacles, and seldom underestimated their force; but they never frightened him, and seldom induced the abandonment of the path where they had accumulated before him. He worked while he waited. He had little patience with indolence and aimlessness; and

every life, that lacked system, seemed to him wanting also in dignity. He hoped for nothing, as he felt he really deserved nothing, till he had paid its fair price in hard and honest toil; it was a trial when the reward failed to follow the work. The real attainments which he made, and the real eminence which he reached, came only through the persistent energy with which he wrought in the field of life,—using, all the while, only such implements as almost every ordinary mind may command.

He was eminently practical in his tastes and tendencies, and direct and straightforward in his plans and methods. He was not a man of expedients, and could not have been a skillful and successful trimmer, partly because he was wanting in the ability, but still more because his whole moral nature rebelled against the idea of such a life. He was forever asking after the practical utility of whatever was submitted to him, and his sympathy was almost sure to be measured by the amount of manifest and substantial good which any object or measure carried or could secure. He distrusted abstractions, and had little confidence in theorists. He lived in the present,—refusing alike to yield a conservative reverence to the past, or believe in the dreams wherewith radical minds paint the future. To him the highest truths were those which ministered strength to the soul, gave nobleness to character, and consecrated the active life of righteousness. He rarely contended for a mere idea; but he would not have sold a plain, fundamental, practical principle for his life.

As might be inferred, the intellectual and conscientious elements of his nature were the prominent features that distinguished it. His reasons and impulses toward the right stood in the foreground of his mental action, and covered a large part of the area of his experience. The affectional and imaginative faculties were not positively weak, but relatively subordinate. He could enjoy society, appreciate wit, laugh at humor, frolic with childhood, and drink in the beauty of nature and art; but these were not the spontaneous movements of his mind. He did not multiply confidants, nor expose his deeper feelings to the public eye, nor care much for the etiquette of society, nor take pains to keep on sympathetic terms with the leaders, or expounders, or echoers of public opinion.

As a result, he sometimes seemed to strangers cold, taciturn, exacting, and severe, if not positively harsh and cynical. But those who knew him best, had no difficulty in perceiving that his soul had a fountain of tenderness; that he wrestled with the wayward tendencies within him like an Olympian athlete; that he took all genuine and proved excellences to his heart with a generous appreciation, and that his spirit cried out from its depths after God, as a weak and bewildered child might send its voice through the darkening forest to its father's ear. He would have had a sunnier experience, and probably a longer working-day, if he had been more naturally genial, and his imagination had thrown more hues of brightness over the landscape of life.

As a preacher, he was intensely laborious, always practical, largely instructive, and ceaselessly earnest. He so felt the importance of his work, that he would never undertake it carelessly, nor till he had made the amplest preparation which his circumstances allowed. He carried his anxieties to the pulpit, carried them away from it to his home and closet, and could not leave them behind even when seeking recreation abroad, or struggling with the disease which at last overmastered him. He had indeed bound them so closely to him that they seemed at length to have almost grown to his heart. Having planted and sown, he was perpetually asking for the fruit,—nay, almost demanding it. Almost without a figure of speech, it may be said that he was a martyr to the hard work and pressing cares of the ministry;—scarcely knowing how to turn any portion of the work into pastime, and finding his effort to lay down the cares scarcely less severe than to bear them as a daily burden. The fact carries its own moral, and teaches its own lessons to the yet living toilers who succeed to his work and encounter his perils.

He loved the denomination deeply, and prayed and worked for its prosperity. It was only his real love for it that prompted him to point out what he deemed its defects, criticize what he believed its errors, and become at times almost impatient of its delays in pressing on to the gains and conquests that seemed to him within its reach. His love was deep enough to be jealous of its honor and reputation, and faithful enough to prompt—perhaps too

often and too much—an unwelcome rebuke of its faults, instead of a grateful compliment to its excellences. He has shown his love for it by giving his energetic, active, and useful life to its welfare, and leaving his memory in its care. He had been, for some years, an efficient co-laborer in sustaining the literary department of the *Quarterly*; had contributed not a small amount of material for the *Star*, and had actively co-operated in all the great general enterprises, besides carrying into his pastoral work a rare fidelity and success.

CHAPTER XXVI.

ISAAC TIRRELL PACKARD.

ISAAC TIRRELL PACKARD was born in Cummington, Massachusetts, May 23, 1826, where his early childhood was spent till he was about seven years of age. At this period his father removed with his family to the State of Ohio, where he became an honored resident. When at the plastic and important age of eight years, his mother died, leaving him bereft of that best friend and counselor that man enjoys from the cradle to the grave. Two years after this he went to reside in a respectable family in Licking County, where he remained several years. It was during his residence here that he experienced his first marked religious impressions. These occurred at the religious services conducted by Rev. George W. Baker. During these services he went forward several times for prayers. The way, however, seemed to him involved in darkness and obscurity, which did not, at this time, yield to the light; nor, indeed, till the lapse of six long years.

When about sixteen years of age, he commenced attending the Granville Academy, and, after one or two sessions, he entered upon the business of teaching. In 1844, he spent about nine months in the State of Kentucky in this employment,—a continuance in which was prevented by an attack of fever, implicating his lungs. After a few weeks of confinement, he was so far recovered as to return to his friends in Ohio.

It was during his residence in Kentucky that he experienced those precious influences of the Spirit upon his heart, which produced the buddings and bursting forth of the new life within him. A distinct view of his sinfulness and danger was first revealed to him, attended afterward with an oppressive sense of his unworthiness and helplessness, till he was brought to yield all up to Christ, willing to be any thing or nothing for his sake.

He united with the Methodist class on probation, and received much strength and encouragement from this connection. After returning to Ohio, he united with a class in Liberty. Impressed with the belief that immersion is essential to scriptural baptism, he applied to the minister in charge for the ordinance thus administered. Being put off by him from time to time, in consequence of these views of baptism, with repeated efforts to dissuade him from them, the young, conscientious disciple at last applied to Rev. Goodwin Evans, a minister of the Freewill Baptist Denomination, and, after examination and acceptance by the church, received baptism at his hands. This occasion was a season of great conflict and trial. Till the moment of his descending into the baptismal grave, his mind was shrouded in the deepest darkness; but when he arose from the parting wave in symbolic resurrection, his spirit also burst forth into new life, and thrilled with unutterable ecstasy. He seemed to be invested anew, and more especially with the armor of the Most High, and ready to do valiant service in his cause.

Soon after this his mind became exercised with

impressions of duty in regard to entering the work of the Christian ministry. The great harvest field seemed to his spiritual vision, white to the harvest work. The word of God seemed pointed with precepts, pressing to this personal service. Still the struggle between his convictions and his oppressive sense of unworthiness and unfitness for the work, was protracted and severe. Duty, however, triumphed. After counseling with his brethren, he resolved to venture forward in the strength of the Lord, and immediately his mind became more calm, and his spirit seemed girded with new strength. He received license "to improve his gift," by the First Freewill Baptist Church in Liberty, Licking County, April 11, 1846. He afterward received license from the Quarterly Meeting on the 21st of May, 1847. He received public ordination at the Licking Quarterly Meeting, May 28, 1848.

He felt himself now fully devoted to this great work. Having obtained a horse and saddle, he seemed to feel that this was all the earthly estate he wanted. Thus furnished, he rode through the western counties of the State, preaching from place to place, till the return of winter, which he spent in teaching, filling also regular appointments in preaching. The next summer he spent in preaching and study, laboring with his own hands for his support. The following winter he engaged in teaching as usual. Feeling at this time the necessity of greater intellectual attainments as subsidiary to the great work in which he was engaged, he made arrangements to accomplish a liberal course of col-

legiate studies, and, for this purpose, entered Granville College early in 1848.

He continued earnestly devoted to his studies till the beginning of 1849, defraying his expenses mainly by teaching during the intermediate vacations. In December he received a call to preach regularly to the Concord Freewill Baptist Church, once in two weeks, to which he acceded, walking often nine miles and back to accomplish this service, after an intermediate two weeks of exhausting toil in the discharge of his college duties. This accumulation of labors began soon evidently to prey upon his feeble bodily powers, and his health became so much impaired that he decided, in the early part of the year, to suspend his collegiate studies for a time, till his health should recover, intending then to resume and complete his studies,—an ardent wish of his heart which Providence saw fit he should never realize. With rest, however, his health rallied, so that he engaged in teaching in the latter part of winter and early in the spring. A short time before his term of engagement expired, he was confined by a severe attack of illness.

After a few weeks, however, his health again rallied, so that he was able to visit among his people. At this juncture, he deemed it advisable to make especial efforts for the restoration of his shattered health. For this purpose he procured a convenient boarding place with a worthy family connected with his church, where he could enjoy facilities for out-door exercise, with such an amount of private study as his health would permit him to

accomplish. He was scarcely settled in his new and promising home, when, remaining out rather late in his exercise, he seemed to have taken a slight cold. He soon experienced sensations of extreme chilliness, after which a violent fever supervened. After a few days, the violence of his symptoms seemed considerably mitigated, so that strong hopes were entertained of his recovery. At this crisis he was attacked with violent singultus—hiccough—which, though palliated temporarily, could never, by the most earnest efforts of his physicians, be wholly arrested. It was soon evident that this must rapidly wear away to parting the attenuated thread of life.

Under these discouraging aspects of his disease, his friends, who had been with him from the first few days of his attack, intimated to him the unfavorable nature of the symptoms which had developed themselves and were in progress, and inquired if there were any arrangements he would like to make in case he should not recover. The intimations gave him no alarm or apparent uneasiness. He expressed a desire to make a disposition of his temporal concerns, in view of the probability that he should not recover.

He wished his books to be brought to his bedside, in order that he might distribute them to the different members of his father's family. "It is a hard task," he remarked, "but if the Lord will give me strength, I will go through with it." He made a distribution of his books to the different members of the family in such a manner as he thought best

adapted to their several circumstances. His Bible, around which the very tendrils of his inner soul seemed to have entwined themselves, he gave to his youngest brother,—and his soul seemed to go forth with the gift. In simple and touching earnestness, and a look that spoke more than words, he said to him, “It is an old one, and not very good; but,” he added, “if you will get as much good from it as I have, it will be sufficient to carry you to heaven.” He afterward expressed a wish to have President Bailey, of Granville College, preach his funeral discourse, and that they should lay him by the side of his mother and sister, in an adjoining town, as though he would delight that his dust should rest and mingle with theirs when the earth-struggle and its bitter toil were over.

He seemed to feel great satisfaction when his worldly arrangements were all completed. It seemed as though the burdens of earth had fallen from his spirit,—as though his soul could turn more fully away toward his Maker, and the better inheritance above. There were times, however, after this, that he seemed to feel anxiety to live,—not merely that life was so dear and death so terrible. It was that he might labor to bring souls to Christ. “It seems,” said he, “that I am too young to die,—that I have done too little for Christ.” Death had no terrors to him; it came to him rather in friendly guise. When he cast a lingering look back to earth and life, it was with the feelings of the apostle, as “in a strait betwixt two, desiring rather to depart and be with Christ which is far better.”

It may be here remarked that, for some months previous to his death, he seemed to be actuated by an uncommon anxiety for the welfare of souls. It seemed to characterize his discourses, his prayers, and all his efforts. He seemed to be dissatisfied with all preaching and other religious services that did not bear directly on this point. Indeed he seemed in haste to finish up his work.

On Monday morning, May 21, 1849, it was evident to all that life had nearly run out all its lingering sands. He was fully conscious himself that he was passing through the last moments of his earthly course. At this critical moment of solemn and tender interest, the sun of his soul's consolation and hope passed under a cloud. Not a star from the dark firmament that gathered above him, gleamed out its single ray of hope. It was an hour of intense trial. He began to be fearful for the final moment. Watching his own sinking pulse, with its half-stifled flutterings, he expressed an anguished concern lest the last scene of earth should close in darkness and gloom. An affectionate and devoted sister, watching constantly at his bedside, strove to minister to him the consolations of divine promises, but he was still unable to appropriate them to his own soul.

This crisis in his feelings was communicated to a regular Baptist clergyman who had called to see him, but was not present in the room. He was immediately at his bedside, and repeated to him for some time various Scripture promises adapted to his case. Another minister was also present and

conversed with him; when suddenly the light broke in upon his soul like the brightness of another world, and he exclaimed in gasping accents: "Bless the Lord!—Oh, bless the Lord!—Glory, glory to God! Oh, the blessed hope left poor mortals here! The Christian hope,—glory, glory, to God! Jesus my all,—Oh, I just begin to live! Glory! glory!" He asked each individual around him, if they would meet him around the throne of God. Addressing his father he said, "Oh, father, prepare to meet me in heaven!—and we will sing around the throne forever." He bade them all an affectionate farewell, and then breathed forth,—“Lord Jesus, into thy hands I commit my spirit; Oh, Jesus, come, come!” Then, as if forgetful of self in his concern for the glory of Christ, and the welfare of souls, he faltered forth the prayer,—“Oh, Jesus, establish thy kingdom! establish thy kingdom!” This was nearly his last distinct utterance on earth; and he soon sank, “like the weary, worn out winds,” peacefully to rest.

It would be a pleasing task to delineate the distinguishing traits of Mr. Packard's character; but space will not allow. Suffice it to say, that they who knew him best, esteemed him most. In the judgment of those who best knew him, he was a young man of uncommon promise,—taking all the elements of his character, his piety, his mental ability, his high and single aim as a Christian and Christian minister. Mild, and modest, and affable in all the intercourse of life, he was greatly endeared to many hearts. The lessons of his life are still speaking in the depths of many a spirit.

CHAPTER XXVII.

MILTON McDONALD.

MILTON McDONALD was born in Pike County, Indiana, April 12, 1831. He was one of a large family, there being six brothers and eight sisters in the family. The parents were poor, but industrious; the father, for many years afflicted with blindness, was a man of strong mind and intellectual habits. In the fall of 1842, the family moved to and settled in St. Albans, Hancock County, Illinois. From childhood Milton was remarkably sober and steady, and never appeared to relish wild and giddy company. He made use of every opportunity for attending school, until he was capable of teaching a common school himself; and this was the only means he ever had for obtaining a living, or improving his own education.

He was converted in 1847, and joined the Methodist Episcopal Church, and was a very faithful, zealous member. He "conferred not with flesh and blood," but entered boldly and resolutely on that devoted, earnest Christian career which ended only with his life; nor did his zeal outstrip his candor. He studied the inspired Word for himself, that he might know what he believed, and whereof he affirmed. After remaining about four years a member of the Methodist Episcopal Church, his views on the subject of baptism having undergone a change—induced in part, at least, by reading Dr.

Clarke, the Methodist commentator—he was immersed by Rev. Caleb M. Sewall, and united with the Freewill Baptist Church in St. Albans, May 4, 1851.

His call to preach was clear; no lingering doubts appear to have haunted his mind. He gave himself wholly to the work. This call, however, was no warrant to the young disciple for neglecting the due cultivation of his intellectual faculties. On the other hand, it was a spur to urge him on to make the most of his heaven-bestowed talents. The following winter he attended school in Carthage, the county-seat; and afterward entered Knox College, at Galesburg, where, however, he remained less than a year, owing to the state of his health, which did not allow of his prosecuting his contemplated course of study. While at Galesburg, Mr. M. received aid from churches to which Mr. Sewall was preaching, and, though his stay at Galesburg was short, he made a very favorable impression on the mind of the president, Dr. Blanchard, who greatly interested himself in his welfare.

Mr. McDonald's first license to preach was given by the Hancock Quarterly Meeting, and bears date of February 27, 1852, and was renewed about a year thereafter. He was publicly set apart to the work of the ministry by the imposition of hands at Fiat, Fulton County, December 24, 1854.

Before his ordination, September 23, 1854, he was appointed to labor six months within the limits of the Walnut Creek Quarterly Meeting, and entered at once on the duties of his loved mission. Fired

with zeal for God and love for souls, the young soldier of the cross went forth, abounding in labors for his divine Master. He usually preached every evening. By reference to a few of his favorite texts, which find a frequent record in his diary, we get a pretty good idea of the general theme and scope of his preaching at this time. Earnest and cogent appeals to the impenitent to repent of their sins and become reconciled to God, through Christ, ever characterized his public addresses. His labors during the six months itinerancy, were distributed among the churches, and attended with encouraging results. A number of protracted meetings were held during this time, which were blessed to the conversion of many precious souls. His devoted, unremitting, affectionate efforts to save souls, joined with a consistent life, and truly gentlemanly bearing, failed not to endear the youthful preacher to many hearts, and lay the foundation of permanent friendship and future usefulness. He honored God, and in return was highly esteemed by his people.

As a pastor, Mr. McDonald was held in high reputation, and none who enjoyed his labors as such could say, "No man careth for my soul." In April, 1855, he was called to the joint pastoral charge of the churches at Boyd's Grove and Elmira, and, with slight changes, continued in this relation four years. The churches of Bradford and Wyanett were also supplied by him a portion of this time; and no one who reads his journal during this period, can fail to be deeply impressed with the evidence of his earnest, glowing zeal and entire consecration to the

great work for which he lived. The members of those churches, and the community generally, must long continue to be "witnesses of how holily, and justly, and unblamably" this faithful servant of the Lord "preached the Word unto them; being instant in season and out of season, to reprove, rebuke, exhort, with all long suffering and doctrine." Literally, "he taught publicly and from house to house, testifying to all repentance toward God, and faith toward our Lord Jesus Christ."

Nor were his labors in vain in the Lord. Month after month, the baptismal waters were visited, and accessions made to the churches that shared his labors. His zeal was a self-consuming zeal. Having given himself wholly to the work of the gospel ministry, he encumbered himself but seldom with secular business, and when he did, it was "to supply the lack of service" on the part of those to whom he ministered in spiritual things. His health, which had repeatedly failed, became so much impaired during the winter of 1858-9, that, early in the spring following, he declined renewing his engagements to labor as pastor, contemplating an itinerancy. But poor health appears to have debarred him from preaching more than occasionally through the summer.

In the month of September, he removed to Ellison, Warren County, and assumed charge of the church in that place. He, however, engaged there for only six months, and, at the expiration of that time, removed to Roseville, where he organized a church, and labored one year with good success. He then

accepted an invitation to become pastor of Prairie City Church, and entered upon his labors in April, 1861, having spent a month with this church in a protracted effort the previous winter. His faithful labors were signally blessed in leading sinners to Christ, and the church was enlarged and edified during his residence within its limits. His failing health, however, soon compelled him to relinquish this, his last charge on earth. About eight months after he had entered on his labors at Prairie City, he was, reluctantly, compelled to offer his resignation, which was accepted by the church with deep and sincere regret.

Few, indeed, realize more fully than did he the solemn responsibilities of the pastoral relation. With earnest faithfulness he sought to awaken the careless sinner to a sense of his danger, and with unspeakable joy he pointed the inquirer to the "Lamb of God that taketh away the sin of the world." He made it his business to visit all the members of his congregation, and zealously labor for their spiritual good. He seldom neglected any opportunity for religious conversation, and in this respect his ruling passion was seen to be strong even in death. He still continued to labor for the salvation of impenitent friends, when his failing voice could be heard only in broken whispers, and his dying hours were cheered by the grateful assurances that those labors were not in vain. He died trusting in the sacred promise, that those he thus warned would prepare to meet him in heaven.

But valuable as were his labors as a pastor, it was

as a revivalist that he found his greatest and most appropriate field of usefulness. He usually spent a large portion of the winter in revival efforts, even while laboring as pastor. His preaching was always plain, pointed, practical, searching, and well adapted to arrest the downward course of the sinner against God. He never appeared more at home, and better to enjoy his work, than when surrounded by mourning penitents, whose cases he bore to a throne of grace, as one who was often there, and had power to prevail with God. He was often heard to remark "that, if he could only get his motives pure, he was just as sure of success in his revival efforts as the farmer is of a sure crop when he sows his seed." The great purpose of his life was to win souls to Christ, and, believing the church to be the great instrumentality for converting the world, he first strove to arouse and secure the co-operation of his brethren; but still he preferred laboring alone to co-operation with a luke-warm church.

When, in the fall of 1861, he was about commencing the last protracted meeting he ever held, he gave notice in the church at the close of the public services, extending a cordial invitation to the members to come and co-operate, while he frankly and very distinctly told them, "that if they came for any other purpose, their room would be far more acceptable than their company." It made little difference to him to what particular branch of the church a brother belonged; if he were only filled with the spirit, and had a heart to labor for the salvation of sinful man, his co-operation was always

acceptable. Many of his warmest friends and cordial fellow-laborers were among the members of other denominations. Wherever he met the impress of his Savior, he was ready to say, "My brother, my sister." His enlarged Christian affection, his passion for the conversion of souls to God, together with his plain, direct, earnest style of preaching, pointed him out as one admirably calculated to labor as an evangelist; and it was the conviction of his own mind, and also that of his most intimate friends, that as such he found his most appropriate sphere of gospel labor.

His domestic relations were of the most happy character. He was married, May 21, 1856, to Miss Augusta M. Hinsman, a devoted Christian and member of the Boyd's Grove Church. This was a union in the Lord, and consequently proved a blessing to the parties themselves and to the cause of Christ. After the brief space of six years' married life, Mrs. McDonald mourned the loss of a most kind and affectionate, faithful, yet indulgent husband. Being of a kindred spirit, she, too, had a mind to work, and greatly did she aid her husband in his labors. To a friend who remarked to Mr. McDonald but a short time before his death, that it must then afford him much pleasure to look back upon a life of so great usefulness he replied, "I attribute a large share of my usefulness to my wife, who has always encouraged me in preaching and warning sinners to flee from the wrath to come."

Though abounding in labors till nearly the close

of life, he had long labored under the infirmities of impaired health, and a shattered constitution. His disease was chronic consumption, the predisposing cause of which was a scrofulous taint of system; but the more direct and active cause, in his case, was an over-exertion of mind and voice in the preparing and delivering of his discourses. Had he devoted some portions of his time to manual exercise, and laid aside the cares and responsibilities of his calling, his life might have been prolonged for many years. The time he devoted to exercise and recreation was no relaxation from study, for his mind was continually on his work.

The following is from the pen of his sorrowing widow: "In his last illness, he was remarkably calm and patient. When he felt that he could no longer labor for Christ, there was but one thing he wished to live for; that was, to see me willing to give him up. And when, after a severe struggle, I told him I would do so, with a countenance beaming with delight, he looked up and said, 'Oh, that is such a relief to me,' after which he apparently lay passive in the arms of Christ; though anxious to depart, he would occasionally remark, 'I am willing to lie and suffer as long as my Savior remains within me.' He often wished me to read to him from the Bible; he last desired me to read the first chapter of James, and seemed to enjoy it much. After which, handing me the Bible, he said: 'This will be your friend; I think this will be my last Sabbath on earth.'

"At two o'clock, next morning, we thought him

dying, and, while bending over him, he looked up and smilingly said, 'So peaceful and calm! I shall soon be at rest, at the feet of Jesus.' A few moments before his release he prayed, 'Lord, give me strength to endure; remember my dear companion; may Christ be her friend and everlasting strength.' After which, without a struggle or a groan, he fell asleep, May 20, 1862, aged thirty-one, and was buried on the sixth anniversary of our wedding day." Calmly and deliberately had the dying man adjusted all his secular affairs, and also made all the arrangements for his funeral services, which were conducted by the Rev. Jeremiah Phillips, a returned missionary, in the Congregational meeting-house at Roseville.

To any who read this imperfect sketch, it must be evident that Milton McDonald was a man of more than ordinary energy of character, and devotion to the cause of his Divine Master. With, perhaps, no more than a mediocrity of talent, he nobly struggled with and overcame early difficulties, in order to qualify himself for a life of usefulness, and, though his career on earth was short, his life was not a failure. He lived for a high and holy purpose, and is now numbered with those who have "turned many to righteousness," solemnly impressed with the importance of his great work, and the weighty responsibilities resting on him.

As an ambassador for Christ, he stooped not to court the favor or shun the frown of his fellow mortals. While very decided and independent in the opinion he formed, and ever ready, on all

occasions, to preach the Word, he was by no means "the eleven o'clock preacher" to take umbrage if not fully appreciated. Indeed, the terms great, splendid, masterly, etc., were seldom, if at all, applied to his preaching, while good, appropriate, to the point, were often heard. His sermons, often literally studied on his knees, were always spiritual and Biblical, calculated to reach and move all classes of his hearers. In his public devotions he approached the mercy-seat as one who had power to prevail with God. And none who listened to him could doubt his sincere belief of the great truths he proclaimed to others.

We do not, however, claim that the honored brother of whom we write, was exempt from human frailty, that he either always possessed an infallible judgment, or a serene and unruffled temper. But, on the other hand, few men have more with which to contend. His natural temperament was sanguine, hasty, and passionate, and Divine grace alone was sufficient to enable him to control it. In his business transactions, he was scrupulously exact and upright, and while he cheerfully endured hardness as a good soldier of Jesus Christ, submitting to any and every privation, for the sake of the gospel, he still felt an unwillingness to subject others to like privations. His inextinguishable love for his work, rather than any pecuniary consideration, nerved his soul to labor for Christ.

CHAPTER XXVIII.

AUSTIN WAKEFIELD AVERY.

AUSTIN WAKEFIELD AVERY, son of Jacob and Jemima Avery, was born in the west part of the town of Campton, in the State of New Hampshire, November 18, 1838. He died in Haverhill, Mass., October 7, 1865. His age was accordingly only twenty-six years, ten months, and nineteen days. He was the youngest of six brothers, four of whom and a sister, the last named of whom he had the happiness to baptize, survived him. The father and mother only were permitted to be with him when he was called away.

"At a very early age," says he, in his journal, "I was taught there is a heaven and there is a hell; and that I am a sinner—to be saved or forever lost. My mother, in an especial manner, taught me many lessons of early piety, and used frequently to take me by the hand, lead me away to some solitary place, and, kneeling by my side, pour out her soul in prayer to God in my behalf. At such times I used to think I would become a Christian; was impressed with a sense of my obligation to God, and used to pray to him, feeling very happy."

The day he was sixteen, an unusual solemnity rested upon his mind. Death and judgment seemed near. That evening he attended a prayer-meeting. Some of his associates invited him to the anxious seat. He complied, and tried to plead with the

Lord to have mercy upon him. He could not feel, however, that burden of sin that he felt when a child. He kept trying to live as he thought a Christian should live. He enjoyed peace of mind, until doubts began to arise as to whether he was a Christian.

The winter and spring after this birthday, he was peculiarly active and successful in Christian effort. He visited from house to house, young as he was, to converse with his acquaintances on the subject of religion. After prayer through the night, he would be off at dawn, to visit those whose cases had rested upon his mind in prayer, and his persistence was generally successful in reclaiming the backslidden and in awakening the impenitent.

Just as he entered upon his eighteenth year, he publicly consecrated himself to the service of the Lord in the church. He had intended to give himself to the study of the law; but this was now abandoned. Having the ministry in view, he went in the fall of 1856 to New Hampton, to attend school, where he continued a year or two. He used to attend prayer-meetings in the different neighborhoods, and Sabbaths walked some miles to attend meetings, when there was no resident minister, and back again after the third service. He sustained himself at school by manual labor, sawing wood, and gardening, as the case might be. His diary mentions a pledge of five dollars made at this time, for the New Hampton Institution; also, records his attendance during the year, at two hundred and twenty-five meetings.

Spring, summer, and fall of 1858, he was also at New Hampton, and, in addition to holding conference-meetings, through the encouragement of several ministers whom he mentions, he made appointments and preached several times at Bridgewater, Bristol, Campton, and Holderness. His efforts were every where attended with success, in the awakening and conversion of the impenitent.

In the fall, just before the close of the term, he was obliged to leave, owing to illness—trouble of the head and lungs—which unfitted him for study. He preached, however, at his home, and the adjoining churches during the winter, and received his first license from the church, dated December 14, 1858, just as he entered upon his twenty-first year.

His health still remaining poor, and having a much beloved brother then in the South, who was unconverted, and for whom he felt a deep interest, he decided to leave home for Kentucky. Consequently, February 13, 1859, he closed his labors with the church in Woodstock, having preached for it nine weeks, and left home for the South, on the 16th, reaching Paducah, Kentucky, on the 27th. Finding his brother ill, he immediately took his place in the school-room. During a stay of nine weeks, he supplied the pulpit of the Baptist Church in that city every Sabbath, as their pastor was absent. Besides his daily duties in the school-room, and his Sabbath engagements, he preached eleven times to an audience of colored people—slaves—gathered together at different times and places. Forty slaves at one time rose for prayer. He also

lectured once before the "Young Men's Christian Union Association."

Wishing to visit New Orleans, to see something more of slavery in its horrors, and not having the means necessary to do so, he engaged to work his passage down the Mississippi River on a flat-boat; and, on April 30, left his brother and his school duties, and embarked down the river. Nearly four weeks were consumed in the passage, which was very perilous, having barely escaped with their lives, twice from almost certain death. The captain, though he had run on the river for twenty years, said he had never made so rough a passage.

Remaining in New Orleans only one week, he returned to Paducah where, witnessing his brother's public acknowledgment of Christ, as the result of his labors with him, he bade him adieu for his eastward trip, arriving at home, June 30, to receive the sad intelligence of his brother's death at the South, which occurred shortly after he left, and the body came on only one train behind him. While at home he preached every Sabbath, in destitute churches, with scarcely if any improvement of health.

September, 1859, he attended the Yearly Meeting at East Randolph, Vermont, and also a Quarterly Conference, at St. Albans, New York; after which he went to Dover, New Hampshire, where he labored with the Washington-street Church until December 6, a period of eleven weeks. His journal records fifty-one individuals as publicly requesting an interest in Christ, and the names of many who

were hopefully converted. After visiting his home and friends, he again left them for the State of New York, having at that time an agency for the church in New York City.

January 5, 1860, finds him in Parishville, N. Y., at the dedication of a new church. The interest was such that he remained, and the meetings were protracted four weeks. During this time he visited from house to house, preaching almost every evening, until exhausted strength and his duty as agent, called him away, leaving thirty happy in the Lord, who had found Christ, for the first time, precious.

After an absence of one month, during which time he labored and preached in Colton, Lowville, Harrisburg, Copenhagen, West Turin, Turin, Fowler, and Colinsville, visiting from house to house, besides preaching twenty-one times, he returned to Parishville, and resumed his labors there. March 24, he was ordained in Parishville, New York, and on the next day, it being Sabbath, he baptized twenty-six converts. Soon after sixteen others were baptized, and joined the church.

April 1, business carried him west to Minnesota, where he was detained until nearly July. During this time he suffered much with pain in the head, which prostrated him at one time for days. In July, he returned to Parishville, laboring with success; but feeling that he needed rest and relaxation, he attended a session of the Vermont Yearly Meeting, hoping to find one who would take his place with the Parishville Church. Returned to Parishville, and remained until the following December,

when he closed his labors there. Sixty members had been added to the church, and many persons reclaimed. Besides laboring with the church, he held meetings and lectured in the following places: Macena, Fort Jackson, Hopkinton, Pierpont Hill, Nicholville, Dickerson, Potsdam, and Huntington, Vermont.

He could endure active service better than he could study. The penalty of attending to the latter was generally distressing pains in the head and general debility. His remarkable success in the active field did not cause him to relinquish his hope of further education, and he determined to prosecute a course of study, despite his ill health. To this end, however, he at length, relinquishing the hope of attending school, made arrangements to study with Rev. Ransom Dunn, the pastor of the North Bennett-street Church in Boston. He hoped also to derive more or less intellectual benefit from lectures and public means of improvement afforded by such a city as Boston. Meanwhile he hoped to profit by experience in assisting Mr. Dunn in some of the duties of the pastorate.

But, with reaching Boston with this plan in view, January 10, 1861, his disappointment was great upon finding his friend, Mr. Dunn, unable to continue in the pastorate. The assistant was induced to take temporarily upon himself the duties of the pastorate. This step taken, he did not find the place of retreat from the field, though he sought it often and earnestly, for years. It was with hesitation he accepted the unanimous call of the church

to become its pastor in the following March. The burden was too much for one of his health and years, even if he had been content to work with the moderation his health demanded. But so that dear brother never learned to work. It was with him not simply according to his strength, but far enough beyond it.

In 1862, he was elected chaplain of one of the Massachusetts volunteer regiments. He fondly hoped this might be a providential indication to secure a change which he thought might be for his health, and for which change in that view he had been anxiously looking. But at the last moment the entreaties of the church prevailed, and he remained in the pastorate of the Boston Church. The next year he was drafted, but, being rejected by the surgeon, he was again disappointed.

In the latter part of 1863, he made arrangements to leave the field whose duties he felt conscious were prostrating his strength, if not breaking his constitution. He went so far as to accept for himself and wife appointments under the N. E. Freedmen's Educational Aid Society, and Roanoke Island was assigned to them as their field of labor. But the earnest solicitations of the church, aided by his own strong attachment to it, again prevailed, and he still remained, but not without the most painful misgivings on his part and that of his friends. His health in fact was giving away much faster than was apprehended by any.

It was a very hard year for him, 1864, in failing health, to carry the heavy burden ; but God blessed

him with success in his labors. The last six months were months of anxious watching on the part of his anxious family. The external cares of the pastorate were so taxing upon his time that he was compelled to draw altogether too much upon the hours when his weary frame ought to have been at rest in sleep, for his pulpit preparations. It was hard for him to decline any work that seemed to promise to benefit his friends, and promote the interest of the kingdom of God. Notwithstanding the onerous cares of his pastorate, he was induced to take work outside of it.

His work on Sabbath overtaxed his nervous system to such a degree, it was not unfrequently the case that he could not rest the night following till after midnight. His mind was so absorbed in his work, especially during seasons of revival interest, that in his sleep his voice was frequently heard in prayer and exhortation. Disease of the throat, also, at length, gave him much trouble and pain.

March 13, 1865, he closed his labors in the pastorate at Boston. It was very hard for him to reach that step. If ever a people were beloved by a pastor, it was the case of the Boston Church by their pastor, and it was an affection appreciated and reciprocated.

Upon leaving Boston, with our short-sighted human view, it is absolutely painful to state that, so far from seeking the rest he so much needed, we find him, March 16, only two days later, entering upon his last pastorate, with the church at Haverhill, Massachusetts. True, he hoped that in the

diminution of labor which the change brought him, he would find comparative rest. But his strength was too much exhausted for these favorable changes to serve as a substitute for rest.

Though his physician advised, and his church arranged for, absence and rest, and even though he complied with these solicitations for a few weeks, so far as he could by absence, he still failed to find rest and improvement. He returned no better. The Haverhill Church for a long time had been very dear to him, and his mind was bent upon seeing that heroic band emancipated from their pecuniary burdens. He entered upon the work of raising funds to pay off the church debt, and the last work he did, on the very day of going to his death-bed, was that of soliciting subscriptions. Lingered for several months, he died in the triumphs of Christian faith, October 7, 1865; and his body lies in the beautiful cemetery, on the banks of the Pemigewasset, far up among the hills of his native State.

Short, too short indeed, we can but feel was his life. Very short, but strikingly useful. In his brief but crowded ministry, he wrought more for God and humanity than some useful men accomplish in the full measure of three score and ten. Intensity seems, in his case, to furnish an adequate substitute for the absence of great space.

Ardent in temperament, ingenuous to transparency, and yet under self-control as to soften the forces of his nature till he was very gentle and genial in private relations, and his friendship that

which shuns not toil and trouble for a friend, it is no wonder that he so unconsciously bound friends in great numbers to him in ties so strong that his name can not be forgotten while one of them survives. His love to Christ, sincere, devout, unreserved, intense, his "passion for souls," and success in winning them to his Master, very naturally reminded those who saw John Colby of that strangely successful evangelist. In the pulpit, he was earnest and energetic; in private, dealing with souls, affectionate and persuasive beyond most.

With his talents and piety, and health sufficient to prosecute his studies, and especially with his combination of traits favorable to great influence in social life, he might have been borne much further forward to lofty and broad success than he was permitted in young years to attain. We do well to mourn his early death. We do well to take warning to exercise prudence in the care of health. But let us not murmur over the painful dispensation, nor be in haste to conclude that our brother missed his providential way in staying so long in Boston.

It is good for us to remember, that the church is in quite as much need of examples of intensity as she is of highly disciplined intellects, and the solid usefulness that comes from long years of service in the kingdom and patience of our Savior. To do with our might what our hands find to do, is an exhortation we need from example, quite as often, to say the least, as we do to let our moderation be manifest. It may be that the spirit that has gone from us, longing as it did for the return of the

revival power of other days upon our whole denomination, has been made instrumental in kindling the very divine flame that extends till it becomes the baptism of fire for which we also long. One thing is certain, to feel the desire to win souls strengthened day by day, it is only necessary for us to come in contact oftener with preachers of the temper and bearing of the lamented AVERY.

CHAPTER XXIX.

REUBEN VARNEY JENNESS.

REUBEN VARNEY JENNESS was born May 5, 1836, and died June 25, 1863, and was the oldest son of Nathaniel and Lydia Jenness. He was consecrated to God in his infancy; was early instructed, like Timothy, in the Holy Scriptures; kept the precepts of the decalogue, even before his conversion, like the young man who came to Christ, with all religious fidelity, especially that one which says, "Honor thy father and thy mother;" was never known to tell an untruth, or to utter an oath. In childhood he manifested an eagerness for books and a desire for religion, far in advance of his years, which subsequently became the ruling passion of his being.

He was converted at the age of fifteen, baptized by his teacher, Rev. O. B. Cheney, since president of Bates College, and joined the Freewill Baptist Church at West Lebanon, Maine. He afterward transferred his membership to the Washington-street Freewill Baptist Church in Dover, N. H., of which he was a faithful and devoted member some ten years.

In the fall following his conversion, he felt called of God to preach the gospel, and, feeling the woe resting upon his young and tender heart, made the trial and succeeded, though with fear and trembling; but afterward, becoming more or less discouraged,

he abandoned the idea for the time being at least, and applied himself diligently to study, that he might be qualified intellectually, as well as morally and spiritually, for the great work of life, whatever it might be.

He prepared for college principally at South Berwick, Maine, under the tuition of Dr. Grey, who said of him that, if he lived, he was destined to be one of the finest scholars in New England. After preparing one year in advance, he entered at Hanover, and graduated with high honors in the class of '59. He was very useful while in college. His life, being spiritual and devoted, was a perpetual sermon to his classmates; and his influence over them was salutary, and his example worthy of all imitation. He was highly esteemed, by all who knew him, for his moral and Christian excellence. During his academic and collegiate course, he proved himself a judicious and efficient teacher of the young.

After his graduation, he went to New Hampton, and taught there one year, and then entered the Biblical School. Shortly after commencing his theological course, he was appointed to the office of Tutor in Dartmouth College. But his heart had become so imbued with the spirit of his Master, that he wisely declined that honor for the infinitely higher honor of preaching the unsearchable riches of Christ to his fellow-men. He graduated in theology a little less than one year before his death. He was married, July 29, 1862, to Miss Emily C. Smith, of East Randolph, Vermont.

While pursuing his theological course, he preached, at least a part of the time, at South Strafford, Vt. Before closing it, however, he went to Manchester, where he was ordained pastor of the Pine-street Freewill Baptist Church in that city, September 10, 1862. He preached there about one year, when failing health compelled him to leave. A fatal disease was preying upon him, and he knew it not. His friends became anxious; but he was not aware of his condition until the work of destruction was nearly complete. Still he was ready. His preparation for life was a constant preparative for death. He kept his lamp trimmed and his light burning continually, with a full supply of oil in his vessel. He was a bright and shining light, a living epistle, known and read of all men, having Christ formed within, the hope of glory. It can be truly said of him, as it was of Barnabas, he was a good man, and full of the Holy Ghost, and of faith. Every faculty of his mind, every energy of his heart, and every power of his being were entirely consecrated to God. It was his meat and drink to do the will of his Master. He gloried in the cross of Christ. The law of God was sweet to his taste, and he delighted to walk in his testimonies. For him to live was Christ, for while he was present in the body, he was absent from the Lord; but now he is absent from the body and present with the Lord.

He was not only a good man, and a consistent, faithful, and devoted Christian; but he was more. He was a close student, a thorough scholar, an able writer, and an acceptable speaker. He was an

earnest advocate for an educated ministry, a true and abiding friend of missions, and especially of foreign missions. He was thorough in his anti-slavery views, sound in theology, a firm supporter of our national government in the hour of its peril; was deeply interested in all the benevolent enterprises of the day, and did what he could to sustain them. He was thoroughly denominational, being strongly attached to the people of his early choice; but he possessed a catholic spirit withal. He was emphatically a growing man; and had he been spared, would probably have filled, and nobly filled, one of the most responsible places in the denomination; but the Lord had some more important work for him to do, and hence his removal to a higher sphere of activity. He was not only qualified for the labors and responsibilities of earth, but also for the higher service of heaven.

He made no great stir where he went; but, rather, was modest, quiet, and retiring. Time alone could reveal his real worth. Those who knew him best loved him most, and none knew him but to respect him. He never flashed like a rocket, nor blazed like a meteor; but always shone like a star of the first magnitude. Faults and imperfections he had, doubtless; but they were not sufficiently prominent to either mar the beauty of his life, or the symmetry of his character.

His strength of mind and force of character were more strikingly manifest in writing than speaking. As a speaker, he did not excel; but, as a writer, he had few superiors of his age, especially in the de-

nomination. He began to write for the *Morning Star* at the early age of sixteen, and continued his contributions to the close of life. At the time of his decease, he was an associate editor of the *Quarterly*, whose pages he helped to enrich from his mental treasury, and also a member of the Foreign Mission Board.

His hopes were high, his aspirations lofty, and his prospects for usefulness in this life exceedingly bright; but, alas, how soon the scene is changed! "Man goeth to his long home, and the mourners go about the streets." Well may the *Star*, the *Quarterly*, the denomination, the church of Christ, and the world, mourn the loss of such a man, of whose life, labors, influence, and example they are now forever bereft. Why was he taken, and upon whom shall his mantle fall?

He left to mourn their irreparable loss a companion, father, mother, brother, and sister, besides numerous other relatives and friends. Funeral services at the Washington-street Church, Dover. Sermon by Rev. W. Vary, from the words,—“What I do thou knowest not; but thou shalt know hereafter.” Several ministers were present, who took part in the services, which were solemn and impressive, and all the more so from the relation which the departed had sustained to that church for so many years, as one of its most spiritual and gifted members.

CHAPTER XXX.

BENJAMIN BURLEIGH SMITH.

MR. SMITH was born at Sandwich, New Hampshire, March 20, 1820. Of his childhood and early youth, little is known, save this, that he had a pious mother who gave him religious instruction. At the age of eighteen, he experienced the new birth; and very soon after this change was wrought in his heart by the Holy Spirit, he began to feel that it might be his duty to preach the gospel. The Master was calling his youthful servant, in the freshness and fervor of his early consecration, to a great work; but grave doubts beset his path, and the darkness at times was oppressive.

Ten years passed, all the while his mind more or less deeply exercised on this most important subject. It was the discipline of doubt of which Sir William Hamilton has philosophized so beautifully, and which thousands, who could not philosophize, have experienced. These ten years were devoted alternately to attending and teaching school, and the habits of study then formed, marked the whole future life of Mr. Smith.

The struggle against strong convictions of duty was now abandoned, and he calmly and firmly decided, by the help of God, to consecrate his life to the work of the Christian ministry. The victory was won, and those grievous doubts never recurred. With his life-purpose clearly in view, his loins

girded for toil, he felt the need of special training for a calling so significant, and applied for admission to the Biblical School at Whitestown, N. Y. In thorough earnest he entered upon the prescribed course of theological study, and, having successfully completed it, was honorably graduated from the institution.

His attention had previously been attracted to the condition and claims of the pagan world, and his studies at Whitestown served to foster and make more deep and intense the desire of his heart to labor for the heathen; so that, in October, 1851, we find him at the Anniversary meeting of the Foreign Mission Society, held at Lebanon, Maine, for the purpose of offering his services to the Mission in Orissa. Having been examined and accepted by the Board, as a Missionary to India, he immediately set himself to making the necessary preparations for leaving his native land. A few months later, in August, 1852, he and Mrs. Smith sailed from Boston for Calcutta.

The first station assigned Mr. Smith was Balasore, and that was the scene of his labors during his whole missionary career. After nine years of service in this unfriendly climate, illness obliged him to return for a season to his native land. Health came to his enervated frame, and with it the ardent desire to resume his work in Orissa. Re-appointed to the Mission field, he reached Balasore at the close of 1869. And there, in his own house, after three more years of toil and much suffering, he fell at his post, on the 22d of November, 1872, aged fifty-two

years and eight months. His grave is close by the Mission chapel, where he loved to preach.

Aside from the simple facts here narrated, it is fitting to say a few words concerning the good and faithful laborer, whose death inflicted a heavy blow on the Mission which he served so faithfully for twelve years. Much loved and respected by his colleagues throughout his whole term of missionary service, they have most cheerfully testified to those kindly qualities of heart, which bound him to his associates as a brother beloved in the Lord, and a choice and cherished friend. All who knew and loved him can not forget those traits of character which marked him as a modest, sincere, and earnest Christian worker.

Mr. Smith was a man of few words, but great industry. While his quiet, unassuming manner won the admiration of observers, it no doubt enabled him to accomplish far more in his chosen work. Ever busy at something good, this seemed to be his life-motto, and his daily walk proved how well he learned at the feet of the Great Teacher, who "went about doing good." It was often thought that Mr. Smith experienced much of the blessedness—the very luxury of doing good—and knew more than many seem to know the deep and precious significance of the words of the Lord Jesus, when he said, "It is more blessed to give than to receive." He not only did his work, but he delighted in doing it, and he devoutly thanked God for the privilege of working to save souls.

Another distinguishing trait of Mr. Smith's char-

acter was his conscientious faithfulness in dealing with the members of his flock. One might have thought that so calm and humble a man could hardly administer reproof; but offenders knew how deep his well-weighed words went, and how hard it was to forget them. Still, no one doubted that it was done in love. Combined with this trait, there was another which lay back of it, and was the mainspring of action. This was his thorough devotion to the best interests of the Mission. He looked upon the work committed to his hands as a sacred trust, and it was the firm purpose of his life to be true to it. He labored most unselfishly and zealously for the building up of the church of Christ in Orissa. In each department of a missionary's duty—and how many such there are in a field like India—he took a hearty interest, and tried to do his best. Naturally fond of mechanics, he took a great pleasure in the Balasore Industrial School, and the lads under instruction there will ever keep fresh in mind how hard he tried to make of them intelligent and independent men, who should fear God and do good in the world.

A cheerful hopefulness pervaded the life of this servant of God. He loved to look always on the bright side. To a teacher perplexed or discouraged, to a native preacher in trouble, or to a missionary brother struggling with difficulties and doubts, he could always speak some word of cheer, and point so trustingly, even triumphantly, to the precious promises that never fail. His last year was one of embarrassment to the Mission. Sometimes it would

seem that the home churches had well nigh forgotten the missionary enterprise. The home secretary was discouraged, and his letters most disheartening. The prospect was dark enough. But Mr. Smith's oft-repeated remark was this: "Let each of us do his duty; God will bring all out right." So he believed, and so he sought to teach others.

The very briefest sketch of him would be incomplete without mention of the crowning feature of his life, which was a genuine, hearty love for his work. This it was that kept him at his post, when he might have been justified in leaving it on account of serious illness. This shone through all his words and work. Disease did not quench his love for Christ, and these perishing souls of his charge. He counted it even a joy to suffer for Christ's sake in this his chosen field. When repeatedly urged to leave his station for a season of relaxation and rest, he chose to stay and work there to the last, and his wish was granted him.

The last three years of Mr. Smith's life, in India, were attended with much physical pain. Disease, in an aggravated form, brought the poor, patient sufferer more than once to the very verge of the grave. Again and again, in answer to many prayers, strength was given him to rally, and fond hopes of recovery were revived. Though brought thus face to face with death, he still clung to the hope, that he might yet have many days for labor in Orissa. Indeed, not until the last week of his life did he realize that the time of his departure was at hand.

A month very pleasantly spent at Benares, in the home of E. J. Lazarus, M. D., seemed to prove beneficial; but ere he reached Balasore, the old foe attacked him again most fiercely. He was very kindly cared for by friends at Calcutta, until able to proceed further. Resting a little at each of the intervening stations, he at last got back to his own house. But he was carried to his chamber to die. It pleased God not to detain his servant long in this scene of suffering. His last days were made pleasant by the generous care and friendly interest of the kind residents of the station. The skillful civil surgeon could not have been kinder or tenderer in his attention had he been a brother. But not medical science and art, nor the bountiful care of fond friends could beat back the approach of the last enemy.

Death never found a calm believer in Christ readier to depart. On the dying-bed he did not forget to speak words of cheer and comfort to those members of the Mission circle whose privilege it was to attend him in his last moments. To one at another station, he sent the hopeful message, so like himself, "Tell — to trust in the Lord." His last utterance was this: "Oh, bless His holy name for ever!" Thus peacefully and triumphantly did he bid adieu to the scenes of his earthly pilgrimage.

